This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

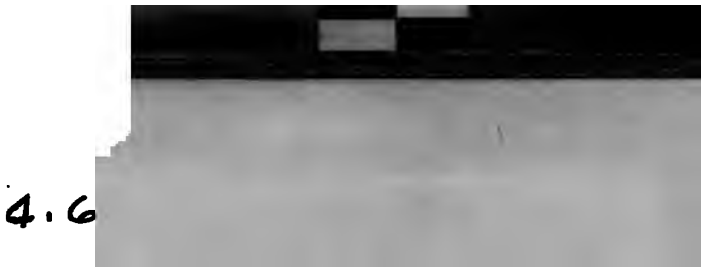
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



4.6

Harvard College Library

FROM THE LIBRARY OF

FRANKLIN HAVEN
OF BOSTON

AND OF

FRANKLIN HAVEN, JR.
(Class of 1857)

GIFT OF
MARY E. HAVEN
July 2, 1914

THE

WORKS

OF

SAMUEL JOHNSON, LL.D.

A NEW EDITION

IN TWELVE VOLUMES.

WITH

AN ESSAY ON HIS LIFE AND GENIUS,

BY ARTHUR MURPHY, ESQ.

VOLUME THE NINTH.

LONDON:

PRINTED FOR F. C. AND J. RIVINGTON; G. AND W. NICOL; T. EGERTON; LONGMAN, HURST, REES, ORME, AND BROWN; T. CADELL; J. NUNN; J. CUTHELL; J. AND W. T. CLARKE; J. BOOKER; J. CARPENTER; JEFFERY AND SON; J. AND A. ARCH; J. BOOTH; J RICHARDSON; HATCHARD AND SON; W. GINGER; R. H. EVANS; J. MAWMAN; R. SCHOLEY; BALDWIN, CRADOCK, AND JOY; SHERWOOD AND JONES; T. HAMILTON; J. ROBINSON; R. SAUNDERS; HARDING, MAVOR, AND LEPARD; G. AND W. B. WHITTAKER; LLOYD AND SON; J. BOHN; T. TEGG; T. WILKIE; OGLE AND CO.; SIMPKIN AND MARSHALL; KINGSBURY, PARBURY, AND ALLEN; G. MACKIE; J. PORTER; G. GREENLAND; W. MASON; J. COLLINGWOOD; W. WOOD; HURST AND ROBINSON: J. RACKHAM; AND DEIGHTON AND SONS, CAMBRIDGE; BRODIE, DOWDING, AND CO. SALISBURY; AND BELL AND BRADFUTE; AND J. FAIRBAIRN, AT EDINBURGH.

1823.

HARVARD COLLEGE LIBRARY
GIFT OF
MARY E. HAVEN
JULY 2, 1914.

LONDON :
PRINTED BY S. AND R. BENTLEY, DORSET STREET.

CONTENTS

OF

THE NINTH VOLUME.

LIVES OF EMINENT PERSONS.

	Page.
FATHER PAUL SARPI	3
BOERHAAVE	11
BLAKE	41
SIR FRANCIS DRAKE	63
BARRETIER	149
———— *Additional Account	159
MORIN	170
BURMAN	178
SYDENHAM	190
CHEYNEL	200
CAVE	220
KING OF PRUSSIA	230
BROWNE	281
ASCHAM	318

LETTERS, selected from the Collection of Mrs. Piozzi and others.

Letter — Page

I. To Mr. James Elphinston 341

II. to LIII. To Mrs. Thrale 343

LIV. To Mrs. Piozzi 447

*PRAYERS and MEDITATIONS, with Preface by Rev. George Strahan, D. D. 449

LIVES

OF SUNDRY

EMINENT PERSONS.

FATHER PAUL SARPI.*

FATHER PAUL, whose name, before he entered into the monastick life, was Peter Sarpi, was born at Venice, August 14, 1552. His father followed merchandize, but with so little success, that, at his death, he left his family very ill provided for, but under the care of a mother, whose piety was likely to bring the blessing of Providence upon them, and whose wise conduct supplied the want of fortune by advantages of greater value.

Happily for young Sarpi, she had a brother, master of a celebrated school, under whose direction he was placed by her. Here he lost no time, but cultivated his abilities, naturally of the first rate, with unwearied application. He was born for study, having a natural aversion to pleasure and gaiety, and a memory so tenacious, that he could repeat thirty verses upon once hearing them.

Proportionable to his capacity was his progress in literature: at thirteen, having made himself master of school-learning, he turned his studies to philosophy and the mathematicks, and entered upon logick under Capella of Cremona, who, though a celebrated master of that science, confessed himself in a very little time unable to give his pupil farther instructions.

* Written for the Gentleman's Magazine for 1738. C.

As Capella was of the order of the Servites, his scholar was induced, by his acquaintance with him, to engage in the same profession, though his uncle and his mother represented to him the hardships and austerities of that kind of life, and advised him with great zeal against it. But he was steady in his resolutions, and in 1566 took the habit of the order, being then only in his 14th year, a time of life in most persons very improper for such engagements, but in him attended with such maturity of thought, and such a settled temper, that he never seemed to regret the choice he then made, and which he confirmed by a solemn publick profession in 1572.

At a general chapter of the Servites, held at Mantua, Paul (for so we shall now call him), being then only twenty years old, distinguished himself so much in a public disputation by his genius and learning, that William Duke of Mantua, a great patron of letters, solicited the consent of his superiors to retain him at his court, and not only made him publick professor of divinity in the cathedral, but honoured him with many proofs of his esteem.

But Father Paul, finding a court life not agreeable to his temper, quitted it two years afterwards, and retired to his beloved privacies, being then not only acquainted with the Latin, Greek, Hebrew, and Chaldee languages, but with philosophy, the mathematicks, canon and civil law, all parts of natural philosophy, and chemistry itself; for his application was unintermitted, his head clear, his apprehension quick, and his memory retentive.

Being made a priest at twenty-two, he was distin-

guished by the illustrious cardinal Borromeo with his confidence, and employed by him on many occasions, not without the envy of persons of less merit, who were so far exasperated as to lay a charge against him, before the Inquisition, for denying that the Trinity could be proved from the first chapter of Genesis; but the accusation was too ridiculous to be taken notice of.

After this he passed successively through the dignities of his order, and in the intervals of his employment applied himself to his studies with so extensive a capacity, as left no branch of knowledge untouched. By him Acquapendente, the great anatomist, confesses that he was informed how vision is performed; and there are proofs that he was not a stranger to the circulation of the blood. He frequently conversed upon astronomy with mathematicians, upon anatomy with surgeons, upon medicine with physicians, and with chemists upon the analysis of metals, not as a superficial enquirer, but as a complete master.

But the hours of repose, that he employed so well, were interrupted by a new information in the Inquisition, where a former acquaintance produced a letter written by him in cyphers, in which he said, "that he detested the court of Rome, and that no preferment was obtained there but by dishonest means." This accusation, however dangerous, was passed over on account of his great reputation, but made such impression on that court, that he was afterward denied a bishoprick by Clement VIII. After these difficulties were surmounted, Father Paul again retired to his solitude, where he appears, by some writ-

ings drawn up by him at that time, to have turned his attention more to improvements in piety than learning. Such was the care with which he read the scriptures, that, it being his custom to draw a line under any passage which he intended more nicely to consider, there was not a single word in his New Testament but was underlined; the same marks of attention appeared in his Old Testament, Psalter, and Breviary.

But the most active scene of his life began about the year 1605, when Pope Paul Vth, exasperated by some decrees of the senate of Venice that interfered with the pretended rights of the church, laid the whole state under an interdict.

The senate, filled with indignation at this treatment, forbade the bishops to receive or publish the Pope's bull; and convening the rectors of the churches, commanded them to celebrate divine service in the accustomed manner, with which most of them readily complied; but the Jesuits and some others refusing, were by a solemn edict expelled the state.

Both parties, having proceeded to extremities, employed their ablest writers to defend their measures: on the Pope's side, among others, Cardinal Bellarmine entered the lists, and with his confederate authors defended the papal claims with great scurrility of expression, and very sophistical reasonings, which were confuted by the Venetian apologists in much more decent language, and with much greater solidity of argument.

On this occasion Father Paul was most eminently distinguished, by his *Defence of the Rights of the su-*

preme Magistrate, his *Treatise of Excommunication* translated from Gerson, with an *Apology*, and other writings, for which he was cited before the Inquisition at Rome; but it may be easily imagined that he did not obey the summons.

The Venetian writers, whatever might be the abilities of their adversaries, were at least superior to them in the justice of their cause. The propositions maintained on the side of Rome were these: That the Pope is invested with all the authority of heaven and earth. That all princes are his vassals, and that he may annul their laws at pleasure. That kings may appeal to him, as he is temporal monarch of the whole earth. That he can discharge subjects from their oaths of allegiance, and make it their duty to take up arms against their sovereign. That he may depose kings without any fault committed by them, if the good of the church requires it. That the clergy are exempt from all tribute to kings, and are not accountable to them even in cases of high treason. That the Pope cannot err: that his decisions are to be received and obeyed on pain of sin, though all the world should judge them to be false: that the Pope is God upon earth; that his sentence and that of God are the same; and that to call his power in question, is to call in question the power of God: maxims equally shocking, weak, pernicious, and absurd; which did not require the abilities or learning of Father Paul, to demonstrate their falsehood, and destructive tendency.

It may be easily imagined that such principles were quickly overthrown, and that no court but that of

Rome thought it for its interest to favour them. The Pope, therefore, finding his authors confuted, and his cause abandoned, was willing to conclude the affair by treaty, which, by the mediation of Henry IV. of France, was accommodated upon terms very much to the honour of the Venetians.

But the defenders of the Venetian rights were, though comprehended in the treaty, excluded by the Romans from the benefit of it; some upon different pretences were imprisoned, some sent to the galleys, and all debarred from preferment. But their malice was chiefly aimed against Father Paul, who soon found the effects of it; for as he was going one night to his convent, about six months after the accommodation, he was attacked by five ruffians armed with stilettoes, who gave him no less than fifteen stabs, three of which wounded him in such a manner, that he was left for dead. The murderers fled for refuge to the nuncio, and were afterwards received into the Pope's dominions, but were pursued by divine justice, and all, except one man who died in prison, perished by violent deaths.

This and other attempts upon his life obliged him to confine himself to his convent, where he engaged in writing the history of the Council of Trent, a work unequalled for the judicious disposition of the matter, and artful texture of the narration, commended by Dr. Burnet as the completest model of historical writing, and celebrated by Mr. Wotton as equivalent to any production of antiquity; in which the reader finds "Liberty without licentiousness, piety without hypocrisy, freedom of speech without neglect of decency,

severity without rigour, and extensive learning without ostentation."

In this and other works of less consequence, he spent the remaining part of his life, to the beginning of the year 1622, when he was seized with a cold and fever, which he neglected till it became incurable. He languished more than twelve months, which he spent almost wholly in a preparation for his passage into eternity; and among his prayers and aspirations was often heard to repeat, *Lord! now let thy servant depart in peace.*

On Sunday the eighth of January of the next year, he rose, weak as he was, to mass, and went to take his repast with the rest, but on Monday was seized with a weakness that threatened immediate death; and on Thursday prepared for his change by receiving the *Viaticum* with such marks of devotion, as equally melted and edified the beholders.

Through the whole course of his illness to the last hour of his life, he was consulted by the senate in publick affairs, and returned answers, in his greatest weakness, with such presence of mind as could only arise from the consciousness of innocence.

On Sunday, the day of his death, he had the passion of our blessed Saviour read to him out of St. John's gospel, as on every other day of that week, and spoke of the mercy of his Redeemer, and his confidence in his merits.

As his end evidently approached, the brethren of the convent came to pronounce the last prayers, with which he could only join in his thoughts, being able to pronounce no more than these words, *Esto per-*

perpetua, Mayst thou last for ever; which was understood to be a prayer for the prosperity of his country.

Thus died Father Paul, in the 71st year of his age: hated by the Romans as their most formidable enemy, and honoured by all the learned for his abilities, and by the good for his integrity. His detestation of the corruption of the Roman church appears in all his writings, but particularly in this memorable passage of one of his letters: "There is nothing more essential than to ruin the reputation of the Jesuits: by the ruin of the Jesuits, Rome will be ruined; and if Rome is ruined, religion will reform of itself."

He appears by many passages of his life to have had a high esteem of the church of England; and his friend, Father Fulgentio, who had adopted all his notions, made no scruple of administering to Dr. Duncomb, an English gentleman that fell sick at Venice, the communion in both kinds, according to the Common Prayer which he had with him in Italian.

He was buried with great pomp at the public charge, and a magnificent monument was erected to his memory.

BOERHAAVE.

THE following account of the late Dr. BOERHAAVE, so loudly celebrated, and so universally lamented through the whole learned world, will, we hope, be not unacceptable to our readers : We could have made it much larger, by adopting flying reports, and inserting unattested facts; a close adherence to certainty has contracted our narrative, and hindered it from swelling to that bulk, at which modern histories generally arrive.

Dr. Herman Boerhaave was born on the last day of December, 1668, about one in the morning, at Voorhout, a village two miles distant from Leyden: his father, James Boerhaave, was minister of Voorhout, of whom his son *, in a small account of his own life, has given a very amiable character, for the simplicity and openness of his behaviour, for his

* "Erat Hermanni Genitor Latinè, Græcè, Hebraicè sciens: peritus valdè historiarum & gentium. Vir apertus, candidus, simplex; paterfamilias optimus amore, curâ, diligentiâ, frugalitate, prudentiâ. Qui non magnâ in re, sed plenus virtutis, novem liberis educandis exemplum præbuit singulare, quid exacta parsimonia polleat, & frugalitas." *Orig. Edit.*

exact frugality in the management of a narrow fortune, and the prudence, tenderness, and diligence, with which he educated a numerous family of nine children. He was eminently skilled in history and genealogy, and versed in the Latin, Greek, and Hebrew languages.

His mother was Hagar Daelder, a tradesman's daughter of Amsterdam, from whom he might, perhaps, derive an hereditary inclination to the study of physick, in which she was very inquisitive, and had obtained a knowledge of it not common in female students.

This knowledge, however, she did not live to communicate to her son; for she died in 1673, ten years after her marriage.

His father, finding himself encumbered with the care of seven children, thought it necessary to take a second wife, and in July 1674, was married to Eve du Bois, daughter of a minister of Leyden, who, by her prudent and impartial conduct, so endeared herself to her husband's children, that they all regarded her as their own mother.

Herman Boerhaave was always designed by his father for the ministry, and with that view instructed by him in grammatical learning, and the first elements of languages; in which he made such a proficiency, that he was, at the age of eleven years, not only master of the rules of grammar, but capable of translating with tolerable accuracy, and not wholly ignorant of critical niceties.

At intervals, to recreate his mind, and strengthen his constitution, it was his father's custom to send him into the fields, and employ him in agriculture and

such kind of rural occupations, which he continued through all his life to love and practise; and by this vicissitude of study and exercise preserved himself, in a great measure, from those distempers and depressions which are frequently the consequences of indiscreet diligence, and uninterrupted application; and from which students, not well acquainted with the constitution of the human body, sometimes fly for relief to wine instead of exercise, and purchase temporary ease by the hazard of the most dreadful consequences.

The studies of young Boerhaave were, about this time, interrupted by an accident, which deserves a particular mention, as it first inclined him to that science, to which he was by nature so well adapted, and which he afterwards carried to so great perfection.

In the twelfth year of his age, a stubborn, painful and malignant ulcer, broke out upon his left thigh; which, for near five years, defeated all the art of the surgeons and physicians, and not only afflicted him with most excruciating pains, but exposed him to such sharp and tormenting applications, that the disease and remedies were equally insufferable. Then it was that his own pain taught him to compassionate others, and his experience of the inefficacy of the methods then in use incited him to attempt the discovery of others more certain.

He began to practise at least honestly, for he began upon himself; and his first essay was a prelude to his future success, for, having laid aside all the prescriptions of his physicians, and all the applications of his surgeons, he at last, by tormenting the part with salt and urine, effected a cure.

That he might, on this occasion, obtain the assistance of surgeons with less inconvenience and expence, he was brought, by his father, at fourteen, to Leyden, and placed in the fourth class of the publick school, after being examined by the master: here his application and abilities were equally conspicuous. In six months, by gaining the first prize in the fourth class, he was raised to the fifth: and in six months more, upon the same proof of the superiority of his genius, rewarded with another prize, and translated to the sixth; from whence it is usual in six months more to be removed to the university.

Thus did our young student advance in learning and reputation, when, as he was within view of the university, a sudden and unexpected blow threatened to defeat all his expectations.

On the 12th of November, in 1682, his father died, and left behind him a very slender provision for his widow, and nine children, of which the eldest was not yet seventeen years old.

This was a most afflicting loss to the young scholar, whose fortune was by no means sufficient to bear the expences of a learned education, and who therefore seemed to be now summoned by necessity to some way of life more immediately and certainly lucrative; but, with a resolution equal to his abilities, and a spirit not so depressed and shaken, he determined to break through the obstacles of poverty, and supply, by diligence, the want of fortune.

He therefore asked and obtained the consent of his guardians to prosecute his studies, so long as his patrimony would support him; and, continuing his wonted industry, gained another prize.

He was now to quit the school for the university, but on account of the weakness yet remaining in his thigh, was, at his own intreaty, continued six months longer under the care of his master, the learned Winschotan, where he once more was honoured with the prize.

At his removal to the university, the same genius and industry met with the same encouragement and applause. The learned Triglandius, one of his father's friends, made soon after professor of divinity at Leyden, distinguished him in a particular manner, and recommended him to the friendship of Mr. Van Apphen, in whom he found a generous and constant patron.

He became now a diligent hearer of the most celebrated professors, and made great advances in all the sciences; still regulating his studies with a view principally to divinity, for which he was originally intended by his father, and for that reason exerted his utmost application to attain an exact knowledge of the Hebrew tongue.

Being convinced of the necessity of mathematical learning, he began to study those sciences in 1687, but without that intense industry with which the pleasure he found in that kind of knowledge induced him afterwards to cultivate them.

In 1690, having performed the exercises of the university with uncommon reputation, he took his degree in philosophy; and on that occasion discussed the important and arduous subject of the distinct natures of the soul and body, with such accuracy, perspicuity, and subtilty, that he entirely confuted all the sophistry of Epicurus, Hobbes, and Spinosa,

and equally raised the characters of his piety and erudition.

Divinity was still his great employment, and the chief aim of all his studies. He read the scriptures in their original languages, and when difficulties occurred, consulted the interpretations of the most antient fathers, whom he read in order of time, beginning with Clemens Romanus.

In the perusal of those early writers *, he was struck with the profoundest veneration of the simplicity and purity of their doctrines, the holiness of their lives, and the sanctity of the discipline practised by them; but, as he descended to the lower ages, found the peace of Christianity broken by useless controversies, and its doctrines sophisticated by the subtilties of

* "Jungebat his exercitiis quotidianam patrum lectionem, secundum chronologiam, a Clemente Romano exorsus, et juxta seriem seculorum descendens: ut Jesu Christi doctrinam in N. T. traditam, primis patribus interpretantibus, addisceret.

"Horum simplicitatem sinceræ doctrinæ, disciplinæ sanctitatem, vitæ Deo dicatæ integritatem adorabat. Subtilitatem scholarum divina postmodum inquinasse dolebat. Ægerrimè tulit, Sacrorum interpretationem ex sectis sophistarum peti; & Platonis, Aristotelis, Thomæ Aquinatis, Scoti; suoque tempore Cartesii, cogitata metaphysica adhiberi pro legibus, ad quas castigarentur sacrorum scriptorum de Deo sententiæ. Experiebatur acerba dissidia, ingeniorumque subtilissimorum acerrima certamina, odia, ambitiones, inde cieri, foveri; adeo contraria paci cum Deo & homine. Nihil hic magis illi obstabat; quam quod omnes asserant sacram scripturam ἀνθρωποπαθῶς loquentem, θεοπρεπῶς explicandam; & θεοπρέπειαν singuli definiant ex placitis suæ metaphysices. Horrebat, inde dominantis sectæ prævalentem opinionem, orthodoxiæ modum, & regulas, unice dare juxta dictata metaphysicorum, non sacrarum literarum; unde tam variæ sententiæ de doctrinâ simplicissimâ." *Orig. Edit.*

the schools. He found the holy writers interpreted according to the notions of philosophers, and the chimeras of metaphysicians adopted as articles of faith. He found difficulties raised by niceties, and fomented to bitterness and rancour. He saw the simplicity of the Christian doctrine corrupted by the private fancies of particular parties, while each adhered to its own philosophy, and orthodoxy was confined to the sect in power.

Having now exhausted his fortune in the pursuit of his studies, he found the necessity of applying to some profession, that, without engrossing all his time, might enable him to support himself; and having obtained a very uncommon knowledge of the mathematicks, he read lectures in those sciences to a select number of young gentlemen in the university.

At length, his propension to the study of physick grew too violent to be resisted; and, though he still intended to make divinity the great employment of his life, he could not deny himself the satisfaction of spending some time upon the medical writers, for the perusal of which he was so well qualified by his acquaintance with the mathematicks and philosophy.

But this science corresponded so much with his natural genius, that he could not forbear making that his business which he intended only as his diversion; and still growing more eager as he advanced farther, he at length determined wholly to master that profession, and to take his degree in physick, before he engaged in the duties of the ministry.

It is, I believe, a very just observation, that men's ambition is generally proportioned to their capacity.

Providence seldom sends any into the world with an inclination to attempt great things, who have not abilities likewise to perform them. To have formed the design of gaining a complete knowledge of medicine by way of digression from theological studies, would have been little less than madness in most men, and would have only exposed them to ridicule and contempt. But Boerhaave was one of those mighty geniuses, to whom scarce any thing appears impossible, and who think nothing worthy of their efforts but what appears insurmountable to common understandings.

He began this new course of study by a diligent perusal of Vesalius, Bartholine, and Fallopius; and, to acquaint himself more fully with the structure of bodies, was a constant attendant upon Nuck's publick dissections in the theatre, and himself very accurately inspected the bodies of different animals.

Having furnished himself with this preparatory knowledge, he began to read the ancient physicians in the order of time, pursuing his enquiries downwards from Hippocrates through all the Greek and Latin writers.

Finding, as he tells us himself, that Hippocrates was the original source of all medical knowledge, and that all the later writers were little more than transcribers from him, he returned to him with more attention, and spent much time in making extracts from him, digesting his treatises into method, and fixing them in his memory.

He then descended to the moderns, among whom none engaged him longer, or improved him more, than Sydenham, to whose merit he has left this at-

testation, " that he frequently perused him, and always with greater eagerness."

His insatiable curiosity after knowledge engaged him now in the practice of chemistry, which he prosecuted with all the ardour of a philosopher, whose industry was not to be wearied, and whose love of truth was too strong to suffer him to acquiesce in the reports of others.

Yet did he not suffer one branch of science to withdraw his attention from others: anatomy did not withhold him from chemistry, nor chemistry, enchanting as it is, from the study of botany, in which he was no less skilled than in other parts of physick. He was not only a careful examiner of all the plants in the garden of the university, but made excursions for his farther improvement into the woods and fields, and left no place unvisited where any increase of botanical knowledge could be reasonably hoped for.

In conjunction with all these enquiries he still pursued his theological studies, and still, as we are informed by himself, " proposed, when he had made himself master of the whole art of physick, and obtained the honour of a degree in that science, to petition regularly for a licence to preach, and to engage in the cure of souls," and intended in his theological exercise to discuss this question, " why so many were formerly converted to Christianity by illiterate persons, and so few at present by men of learning."

In pursuance of this plan he went to Hardewich, in order to take the degree of doctor in physick, which he obtained in July 1693, having performed a

publick disputation, " de utilitate explorandorum excrementorum in ægris, ut signorum."

Then returning to Leyden full of his pious design of undertaking the ministry, he found to his surprize unexpected obstacles thrown in his way, and an insinuation dispersed through the university that made him suspected, not of any slight deviation from received opinions, not of any pertinacious adherence to his own notions in doubtful and disputable matters, but of no less than Spinosism, or, in plainer terms, of Atheism itself.

How so injurious a report came to be raised, circulated, and credited, will be doubtless very eagerly inquired: we shall therefore give the relation, not only to satisfy the curiosity of mankind, but to shew that no merit, however exalted, is exempt from being not only attacked, but wounded, by the most contemptible whispers. Those who cannot strike with force, can however poison their weapon, and weak as they are, give mortal wounds, and bring a hero to the grave: so true is that observation, that many are able to do hurt, but few to do good.

This detestable calumny owed its rise to an incident from which no consequence of importance could be possibly apprehended. As Boerhaave was sitting in a common boat, there arose a conversation among the passengers upon the impious and pernicious doctrine of Spinosa, which, as they all agreed, tends to the utter overthrow of all religion. Boerhaave sat, and attended silently to this discourse for some time, till one of the company, willing to distinguish himself by his zeal, instead of confuting the positions of Spinosa by argument, began to give a loose to con-

tumelious language, and virulent invectives, which Boerhaave was so little pleased with, that at last he could not forbear asking him, whether he had ever read the author he declaimed against.

The orator, not being able to make much answer, was checked in the midst of his invectives, but not without feeling a secret resentment against the person who had at once interrupted his harangue, and exposed his ignorance.

This was observed by a stranger who was in the boat with them; he enquired of his neighbour the name of the young man, whose question had put an end to the discourse, and having learned it, set it down in his pocket-book, as it appears, with a malicious design, for in a few days it was the common conversation at Leyden, that Boerhaave had revolted to Spinosa.

It was in vain that his advocates and friends pleaded his learned and unanswerable confutation of all atheistical opinions, and particularly of the system of Spinosa, in his discourse of the distinction between soul and body. Such calumnies are not easily suppressed, when they are once become general. They are kept alive and supported by the malice of bad, and sometimes by the zeal of good men, who, though they do not absolutely believe them, think it yet the securest method to keep not only guilty, but suspected men out of publick employments, upon this principle, that the safety of many is to be preferred before the advantage of few.

Boerhaave, finding this formidable opposition raised against his pretensions to ecclesiastical ho-

nours or preferments, and even against his design of assuming the character of a divine, thought it neither necessary nor prudent to struggle with the torrent of popular prejudice, as he was equally qualified for a profession, not indeed of equal dignity or importance, but which must undoubtedly claim the second place among those which are of the greatest benefit to mankind.

He therefore applied himself to his medical studies with new ardour and alacrity, reviewed all his former observations and enquiries, and was continually employed in making new acquisitions.

Having now qualified himself for the practice of physick, he began to visit patients, but without that encouragement which others, not equally deserving, have sometimes met with. His business was, at first, not great, and his circumstances by no means easy; but still, superior to any discouragement, he continued his search after knowledge, and determined that prosperity, if ever he was to enjoy it, should be the consequence not of mean art, or disingenuous solicitations, but of real merit, and solid learning.

His steady adherence to his resolutions appears yet more plainly from this circumstance: he was, while he yet remained in this unpleasing situation, invited by one of the first favourites of King William III. to settle at the Hague, upon very advantageous conditions; but declined the offer. For having no ambition but after knowledge, he was desirous of living at liberty, without any restraint upon his looks, his thoughts, or his tongue, and at the utmost distance from all contentions, and state-parties.

His time was wholly taken up in visiting the sick, studying, making chemical experiments, searching into every part of medicine with the utmost diligence, teaching the mathematicks, and reading the scriptures, and those authors who profess to teach a certain method of loving God.*

This was his method of living to the year 1701, when he was recommended by Van Berg to the university, as a proper person to succeed Drelincurtius in the professorship of physick, and elected without any solicitations on his part, and almost without his consent, on the 18th of May.

On this occasion, having observed, with grief, that Hippocrates, whom he regarded not only as the father but as the prince of physicians, was not sufficiently read or esteemed by young students, he pronounced an oration, "de commendando Studio Hippocratico;" by which he restored that great author to his just and ancient reputation.

He now began to read publick lectures with great applause, and was prevailed upon by his audience to enlarge his original design, and instruct them in chemistry.

* "Circa hoc tempus, lautis conditionibus, lautioribus promissis, invitatus, plus vice simplici, a viro primariæ dignationis, qui gratia flagrantissima florebat regis Gulielmi III. ut Hagamcomitum sedem caperet fortunarum, declinavit constans. Contentus videlicet vita libera, remota a turbis, studiisque porro percolendis unice impensa, ubi non cogeretur alia dicere et simulare, alia sentire et dissimulare: affectuum studiis rapi, regi. Sic tum vita erat, ægros visere, mox domi in musæo se condere, officinam Vulcaniam exercere; omnes medicinæ partes acerrime persequi; mathematica etiam aliis tradere; sacra legere, et auctores qui profitentur docere rationem certam amandi Deum." *Orig. Edit.*

This he undertook, not only to the great advantage of his pupils, but to the great improvement of the art itself, which had hitherto been treated only in a confused and irregular manner, and was little more than a history of particular experiments, not reduced to certain principles, nor connected one with another: this vast chaos he reduced to order, and made that clear and easy, which was before to the last degree difficult and obscure.

His reputation now began to bear some proportion to his merit, and extended itself to distant universities; so that, in 1703, the professorship of physick being vacant at Groningen, he was invited thither; but he refused to leave Leyden, and chose to continue his present course of life.

This invitation and refusal being related to the governors of the university of Leyden, they had so grateful a sense of his regard for them, that they immediately voted an honorary increase of his salary, and promised him the first professorship that should be vacant.

On this occasion he pronounced an oration upon the use of mechanicks in the science of physick; in which he endeavoured to recommend a rational and mathematical enquiry into the causes of diseases, and the structure of bodies; and to shew the follies and weaknesses of the jargon introduced by Paracelsus, Helmont, and other chemical enthusiasts, who have obtruded upon the world the most airy dreams, and instead of enlightening their readers with explications of nature, have darkened the plainest appearances, and bewildered mankind in error and obscurity.

Boerhaave had now for nine years read physical lectures, but without the title or dignity of a professor, when, by the death of professor Hotten, the professorship of physick and botany fell to him of course.

On this occasion he asserted the simplicity and facility of the science of physick, in opposition to those that think obscurity contributes to the dignity of learning, and that to be admired it is necessary not to be understood.

His profession of botany made it part of his duty to superintend the physical garden, which improved so much by the immense number of new plants which he procured, that it was enlarged to twice its original extent.

In 1714, he was deservedly advanced to the highest dignities of the university, and in the same year made physician of St. Augustin's hospital in Leyden, into which the students are admitted twice a week, to learn the practice of physick.

This was of equal advantage to the sick and to the students, for the success of his practice was the best demonstration of the soundness of his principles.

When he laid down his office of governor of the university in 1715, he made an oration upon the subject of "attaining to certainty in natural philosophy;" in which he declares, in the strongest terms, in favour of experimental knowledge, and reflects, with just severity, upon those arrogant philosophers, who are too easily disgusted with the slow methods of obtaining true notions by frequent experiments, and who, possessed with too high an

opinion of their own abilities, rather chuse to consult their own imaginations, than enquire into nature, and are better pleased with the charming amusement of forming hypotheses, than the toilsome drudgery of making observations.

The emptiness and uncertainty of all those systems, whether venerable for their antiquity, or agreeable for their novelty, he has evidently shewn; and not only declared, but proved, that we are entirely ignorant of the principles of things, and that all the knowledge we have is of such qualities alone as are discoverable by experience, or such as may be deduced from them by mathematical demonstration.

This discourse, filled as it was with piety, and a true sense of the greatness of the Supreme Being, and the incomprehensibility of his works, gave such offence to a professor of Franeker, who professed the utmost esteem for Des Cartes, and considered his principles as the bulwark of orthodoxy, that he appeared in vindication of his darling author, and spoke of the injury done him with the utmost vehemence, declaring little less than that the Cartesian system and the Christian must inevitably stand and fall together, and that to say that we were ignorant of the principles of things, was not only to enlist among the Sceptics, but sink into Atheism itself.

So far can prejudice darken the understanding, as to make it consider precarious systems as the chief support of sacred and invariable truth.

This treatment of Boerhaave was so far resented by the governors of his university, that they procured from Franeker a recantation of the invective that had been thrown out against him; this was not

only complied with, but offers were made him of more ample satisfaction; to which he returned an answer not less to his honour than the victory he gained, "that he should think himself sufficiently compensated, if his adversary received no farther molestation on his account."

So far was this weak and injudicious attack from shaking a reputation not casually raised by fashion or caprice, but founded upon solid merit, that the same year his correspondence was desired upon Botany and Natural Philosophy by the Academy of Sciences at Paris, of which he was, upon the death of Count Marsigli, in the year 1728, elected a member.

Nor were the French the only nation by which this great man was courted and distinguished; for, two years after, he was elected fellow of our Royal Society.

It cannot be doubted but, thus caressed and honoured with the highest and most publick marks of esteem by other nations, he became more celebrated in the university; for Boerhaave was not one of those learned men, of whom the world has seen too many, that disgrace their studies by their vices, and by unaccountable weaknesses make themselves ridiculous at home, while their writings procure them the veneration of distant countries, where their learning is known, but not their follies.

Not that his countrymen can be charged with being insensible of his excellencies till other nations taught them to admire him; for in 1718 he was chosen to succeed Le Mort in the professorship of chemistry; on which occasion he pronounced an oration "De Chemiâ errores suos expurgante," in

which he treated that science with an elegance of style not often to be found in chemical writers, who seem generally to have affected not only a barbarous, but unintelligible phrase, and to have, like the Pythagoreans of old, wrapt up their secrets in symbols and ænigmatical expressions, either because they believed that mankind would reverence most what they least understood, or because they wrote not from benevolence but vanity, and were desirous to be praised for their knowledge, though they could not prevail upon themselves to communicate it.

In 1722, his course both of lectures and practice was interrupted by the gout, which, as he relates it in his speech after his recovery, he brought upon himself, by an imprudent confidence in the strength of his own constitution, and by transgressing those rules which he had a thousand times inculcated to his pupils and acquaintance. Rising in the morning before day, he went immediately, hot and sweating, from his bed into the open air, and exposed himself to the cold dews.

The history of his illness can hardly be read without horror: he was for five months confined to his bed, where he lay upon his back without daring to attempt the least motion, because any effort renewed his torments, which were so exquisite, that he was at length not only deprived of motion but of sense. Here art was at a stand, nothing could be attempted, because nothing could be proposed with the least prospect of success. At length having, in the sixth month of his illness, obtained some remission, he took

simple medicines* in large qnantities, and at length wonderfully recovered.

His recovery, so much desired, and so unexpected, was celebrated on Jan. 11, 1723, when he opened his school again, with general joy and publick illuminations.

It would be an injury to the memory of Boerhaave not to mention what was related by himself to one of his friends, that when he lay whole days and nights without sleep, he found no method of diverting his thoughts so effectual as meditation upon his studies, and that he often relieved and mitigated the sense of his torments by the recollection of what he had read, and by reviewing those stores of knowledge which he had reposited in his memory.

This is perhaps an instance of fortitude and steady composure of mind, which would have been for ever the boast of the Stoick schools, and increased the reputation of Seneca or Cato. The patience of Boerhaave, as it was more rational, was more lasting than theirs; it was that *patientia Christiana* which Lipsius, the great master of the Stoical Philosophy, begged of God in his last hours; it was founded on religion, not vanity, not on vain reasonings, but on confidence in God.

In 1727 he was seized with a violent burning fever, which continued so long that he was once more given up by his friends.

* "Succos pressos bibit Noster herbarum Cichoreæ, Endiviæ, Fumariæ, Nasturtii aquatici, Veronicæ aquaticæ latifoliæ, copia ingenti; simul deglutiens abundantissimè gummi ferulacea Asiatica." *Orig. Edit.*

From this time he was frequently afflicted with returns of his distemper, which yet did not so far subdue him, as to make him lay aside his studies or his lectures, till in 1726 he found himself so worn out that it was improper for him to continue any longer the professorships of botany and chemistry, which he therefore resigned April 28, and upon his resignation spoke a "Sermo Academicus," or oration, in which he asserts the power and wisdom of the Creator from the wonderful fabrick of the human body; and confutes all those idle reasoners, who pretend to explain the formation of parts, or the animal operations, to which he proves that art can produce nothing equal, nor any thing parallel. One instance I shall mention, which is produced by him, of the vanity of any attempt to rival the work of God. Nothing is more boasted by the admirers of chemistry, than that they can, by artificial heats and digestion, imitate the productions of Nature. "Let all these heroes of science meet together," says Boerhaave; "let them take bread and wine, the food that forms the blood of man, and by assimilation contributes to the growth of the body: let them try all their arts, they shall not be able from these materials to produce a single drop of blood. So much is the most common act of Nature beyond the utmost efforts of the most extended Science!"

From this time Boerhaave lived with less publick employment indeed, but not an idle or an useless life: for, besides his hours spent in instructing his scholars, a great part of his time was taken up by patients which came, when the distemper would admit

it, from all parts of Europe to consult him, or by letters which, in more urgent cases, were continually sent, to enquire his opinion, or ask his advice.

Of his sagacity, and the wonderful penetration with which he often discovered and described, at the first sight of a patient, such distempers as betray themselves by no symptoms to common eyes, such wonderful relations have been spread over the world, as, though attested beyond doubt, can scarcely be credited. I mention none of them, because I have no opportunity of collecting testimonies, or distinguishing between those accounts which are well proved, and those which owe their rise to fiction and credulity.

Yet I cannot but implore, with the greatest earnestness, such as have been conversant with this great man, that they will not so far neglect the common interest of mankind, as to suffer any of these circumstances to be lost to posterity. Men are generally idle, and ready to satisfy themselves, and intimidate the industry of others, by calling that impossible which is only difficult. The skill to which Boerhaave attained, by a long and unwearied observation of nature, ought therefore to be transmitted in all its particulars to future ages, that his successors may be ashamed to fall below him, and that none may hereafter excuse his ignorance by pleading the impossibility of clearer knowledge.

Yet so far was this great master from presumptuous confidence in his abilities, that, in his examinations of the sick, he was remarkably circumstantial and particular. He well knew that the originals of distempers are often at a distance from their visible

effects; that to conjecture, where certainty may be obtained, is either vanity or negligence; and that life is not to be sacrificed, either to an affectation of quick discernment, or of crowded practice, but may be required, if trifled away, at the hand of the physician.

About the middle of the year 1737, he felt the first approaches of that fatal illness that brought him to the grave, of which we have inserted an account, written by himself Sept. 8, 1738, to a friend at London*; which deserves not only to be preserved as an historical relation of the disease which deprived us of so great a man, but as a proof of his piety and resignation to the divine will.

In this last illness, which was to the last degree lingering, painful, and afflictive, his constancy and firmness did not forsake him. He neither intermitted the necessary cares of life, nor forgot the proper preparations for death. Though dejection and lowness of spirit was, as he himself tells us, part of his distemper, yet even this, in some measure, gave way

* "Ætas, labor, corporisque opima pinguetudo, effecerant, ante annum, ut inertibus refertum, grave, hebes, plenitudine turgens corpus, anhelum ad motus minimos, cum sensu suffocationis, pulsu mirificè anomalo, ineptum evaderet ad ullum motum. Urgebat præcipuè subsistens prorsus & intercepta respiratio ad prima somni initia: unde somnus prorsus prohibebatur, cum formidabili strangulationis molestia. Hinc hydrops pedum, crurum, femorum, scroti, præputii, & abdominis. Quæ tamen omnia sublata. Sed dolor manet in abdomine, cum anxietate summa, anhelitu suffocante, & debilitate incredibili: somno pauco, eoque vago, per somnia turbatissimo: animus vero rebus agendis impar. Cum his luctor fessus nec emergo: patienter expectans Dei jussa, quibus resigno data, quæ sola amo, & honoro unicè. *Orig. Edit.*

to that vigour which the soul receives from a consciousness of innocence.

About three weeks before his death he received a visit at his country house from the Rev. Mr. Schultens, his intimate friend, who found him sitting without-door, with his wife, sister, and daughter: after the compliments of form, the ladies withdrew, and left them to private conversation; when Boerhaave took occasion to tell him what had been, during his illness, the chief subject of his thoughts. He had never doubted of the spiritual and immaterial nature of the soul; but declared that he had lately had a kind of experimental certainty of the distinction between corporeal and thinking substances, which mere reason and philosophy cannot afford, and opportunities of contemplating the wonderful and inexplicable union of soul and body, which nothing but long sickness can give. This he illustrated by a description of the effects which the infirmities of his body had upon his faculties, which yet they did not so oppress or vanquish, but his soul was always master of itself, and always resigned to the pleasure of its Maker.

He related, with great concern, that once his patience so far gave way to extremity of pain, that, after having lain fifteen hours in exquisite tortures, he prayed to God that he might be set free by death.

Mr. Schultens, by way of consolation, answered, that he thought such wishes, when forced by continued and excessive torments, unavoidable in the present state of human nature; that the best men, even Job himself, were not able to refrain from such starts of impatience. This he did not deny; but said, "He

that loves God, ought to think nothing desirable but what is most pleasing to the Supreme Goodness."

Such were his sentiments, and such his conduct, in this state of weakness and pain: as death approached nearer, he was so far from terror or confusion, that he seemed even less sensible of pain, and more cheerful under his torments, which continued till the 23d day of September 1738, on which he died, between four and five in the morning, in the 70th year of his age.

Thus died Boerhaave, a man formed by nature for great designs, and guided by religion in the exertion of his abilities. He was of a robust and athletic constitution of body, so hardened by early severities, and wholesome fatigue, that he was insensible of any sharpness of air, or inclemency of weather. He was tall, and remarkable for extraordinary strength. There was in his air and motion something rough and artless, but so majestick and great at the same time, that no man ever looked upon him without veneration, and a kind of tacit submission to the superiority of his genius.

The vigour and activity of his mind sparkled visibly in his eyes; nor was it ever observed, that any change of his fortune, or alteration in his affairs, whether happy or unfortunate, affected his countenance.

He was always cheerful, and desirous of promoting mirth by a facetious and humorous conversation; he was never soured by calumny and detraction, nor ever thought it necessary to confute them; "for they are sparks," said he, "which, if you do not blow them, will go out of themselves."

Yet he took care never to provoke enemies by severity of censure, for he never dwelt on the faults or defects of others, and was so far from inflaming the envy of his rivals by dwelling on his own excellencies, that he rarely mentioned himself or his writings.

He was not to be overawed or depressed by the presence, frowns, or insolence of great men, but persisted on all occasions in the right, with a resolution always present and always calm. He was modest, but not timorous, and firm without rudeness.

He could, with uncommon readiness and certainty, make a conjecture of men's inclinations and capacity by their aspect.

His method of life was to study in the morning and evening, and to allot the middle of the day to his publick business. His usual exercise was riding, till, in his latter years, his distempers made it more proper for him to walk: when he was weary, he amused himself with playing on the violin.

His greatest pleasure was to retire to his house in the country, where he had a garden stored with all the herbs and trees which the climate would bear; here he used to enjoy his hours unmolested, and prosecute his studies without interruption.

The diligence with which he pursued his studies, is sufficiently evident from his success. Statesmen and generals may grow great by unexpected accidents, and a fortunate concurrence of circumstances, neither procured nor foreseen by themselves; but reputation in the learned world must be the effect of industry and capacity. Boerhaave lost none of his hours, but, when he had attained one science, attempted another: he

added physick to divinity, chemistry to the mathematicks, and anatomy to botany. He examined systems by experiments, and formed experiments into systems. He neither neglected the observations of others, nor blindly submitted to celebrated names. He neither thought so highly of himself as to imagine he could receive no light from books, nor so meanly as to believe he could discover nothing but what was to be learned from them. He examined the observations of other men, but trusted only to his own.

Nor was he unacquainted with the art of recommending truth by elegance, and embellishing the philosopher with polite literature: he knew that but a small part of mankind will sacrifice their pleasure to their improvement, and those authors who would find many readers, must endeavour to please while they instruct.

He knew the importance of his own writings to mankind, and lest he might, by a roughness and barbarity of style, too frequent among men of great learning, disappoint his own intentions, and make his labours less useful, he did not neglect the politer arts of eloquence and poetry. Thus was his learning at once various and exact, profound and agreeable.

But his knowledge, however uncommon, holds in his character, but the second place; his virtue was yet much more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety, and a religious sense of his dependance on God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe any thing to himself, or to conceive that he could subdue

passion, or withstand temptation, by his own natural power; he attributed every good thought, and every laudable action, to the Father of goodness. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered, with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

As soon as he rose in the morning, it was, throughout his whole life, his daily practice to retire for an hour to private prayer and meditation; this, he often told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life; for nothing, he knew, could support the soul in all distresses but a confidence in the Supreme Being, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.

He asserted on all occasions the divine authority and sacred efficacy of the holy Scriptures; and maintained that they alone taught the way of salvation, and that they only could give peace of mind. The excellency of the Christian religion was the frequent subject of his conversation. A strict obedience to the doctrine, and a diligent imitation of the example of our Blessed Saviour, he often declared to be the foundation of true tranquillity. He recommended to his friends a careful observation of the precept of

Moses concerning the love of God and man. He worshipped God as he is in himself, without attempting to inquire into his nature. He desired only to think of God, what God knows of himself. There he stopped, lest, by indulging his own ideas, he should form a Deity from his own imagination, and sin by falling down before him. To the will of God he paid an absolute submission, without endeavouring to discover the reason of his determinations; and this he accounted the first and most inviolable duty of a Christian. When he heard of a criminal condemned to die, he used to think, who can tell whether this man is not better than I? or, if I am better, it is not to be ascribed to myself, but to the goodness of God.

Such were the sentiments of Boerhaave, whose words we have added in the note*. So far was this man from being made impious by philosophy, or vain by knowledge, or by virtue, that he ascribed

* "Doctrinam sacris literis Hebraicè et Græcè traditam, solam animæ salutarem et agnovit et sensit. Omni opportunitate profitebatur disciplinam, quam Jesus Christus ore et vita expressit, unice tranquillitatem dare menti. Semperque dixit amicis, pacem animi haud reperiundam nisi in magno Mosis præcepto de sincero amore Dei et hominis bene observato. Neque extra sacra monumenta uspiam inveniri, quod mentem serenet. Deum pius adoravit, qui est. Intelligere de Deo, unicè volebat id, quod Deus de se intelligit. Eo contentus ultra nihil requisivit, ne idololatria erraret. In voluntate Dei sic requiescebat, ut illius nullam omnino rationem indagandam putaret. Hanc unicè supremam omnium legem esse contendebat; deliberata constantia perfectissimè colendam. De aliis et seipso sentiebat: ut quoties criminis reos ad poenas letales damnatos audiret, semper cogitaret, sæpe diceret; 'Quis dixerat annon me sint meliores? Utique, si ipse melior, id non mihi auctori tribuendum esse palam aio, confiteor; sed ita largienti Deo.'" *Orig. Edit.*

all his abilities to the bounty, and all his goodness to the grace of God. May his example extend its influence to his admirers and followers! May those who study his writings imitate his life! and those who endeavour after his knowledge aspire likewise to his piety!

He married, September 17, 1710, Mary Drolenveaux, the only daughter of a burgo-master of Leyden, by whom he had Joanna Maria, who survives her father, and three other children who died in their infancy.

The works of this great writer are so generally known and so highly esteemed, that, though it may not be improper to enumerate them in the order of time in which they were published, it is wholly unnecessary to give any other account of them.

He published in 1707, "Institutiones Medicæ," to which he added in 1708, "Aphorismi de cognoscendis et curandis morbis."

1710, "Index stirpium in horto academico."

1719, "De materia medica, et remediorum formulis liber;" and in 1727 a second edition.

1720, "Alter index stirpium," &c. adorned with plates, and containing twice the number of plants as the former.

1722, "Epistola ad cl. Ruischium, quâ sententiam Malpighianam de glandulis defendit."

1724, "Atrocis nec prius descripti morbi historia illustrissimi baronis Wassenariæ."

1725, "Opera anatomica et chirurgica Andreæ Vesalii," with the life of Vesalius.

1728, "Altera atrocis rarissimique morbi marchionis de Sancto Albano historia."

" Auctores de lue Aphrodisiaca, cum tractatu præfixo."

1731, " Aretaei Cappadocis nova editio."

1732, " Elementa Chemiæ."

1734, " Observata de argento vivo, ad Reg. Soc. et Acad. Scient."

These are the writings of the great Boerhaave, which have made all encomiums useless and vain, since no man can attentively peruse them without admiring the abilities, and reverencing the virtue of the author.*

* Gent Mag. 1739, vol. ix. p. 176. N.

BLAKE.

AT a time when a nation is engaged in a war with an enemy, whose insults, ravages, and barbarities, have long called for vengeance, an account of such English commanders as have merited the acknowledgments of posterity, by extending the powers and raising the honour of their country, seems to be no improper entertainment for our readers*. We shall therefore attempt a succinct narration of the life and actions of Admiral Blake, in which we have nothing farther in view than to do justice to his bravery and conduct, without intending any parallel between his atchievements and those of our present admirals.

ROBERT BLAKE was born at Bridgewater, in Somersetshire, in August 1598, his father being a merchant of that place, who had acquired a considerable fortune by the Spanish trade. Of his earliest years we have no account, and therefore can amuse the reader with none of those prognosticks of his future actions, so often met with in memoirs.

In 1615 he entered into the university of Oxford, where he continued till 1623, though without being much countenanced or caressed by his superiors, for

* This Life was first printed in the Gentleman's Magazine for the year 1740. N.

he was more than once disappointed in his endeavours after academical preferments. It is observable that Mr. Wood (in his Athenæ Oxonienses) ascribes the repulse he met with at Wadham College, where he was competitor for a fellowship, either to want of learning, or of stature. With regard to the first objection, the same writer had before informed us, that he was an *early riser* and *studious*, though he sometimes relieved his attention by the amusements of fowling and fishing. As it is highly probable that he did not want capacity, we may therefore conclude, upon this confession of his diligence, that he could not fail of being learned, at least in the degree requisite to the enjoyment of a fellowship; and may safely ascribe his disappointment to his want of stature, it being the custom of Sir Henry Savil, then warden of that college, to pay much regard to the outward appearance of those who solicited preferment in that society. So much do the greatest events owe sometimes to accident or folly!

He afterwards retired to his native place, where "he lived," says Clarendon, "without any appearance of ambition to be a greater man than he was, but inveighed with great freedom against the licence of the times, and power of the court."

In 1640 he was chosen burgess for Bridgewater by the Puritan party, to whom he had recommended himself by the disapprobation of bishop Laud's violence and severity, and his non-compliance with those new ceremonies which he was then endeavouring to introduce.

When the civil war broke out, Blake, in conformity with his avowed principles, declared for the par-

liament; and, thinking a bare declaration for right not all the duty of a good man, raised a troop of dragoons for his party, and appeared in the field with so much bravery, that he was in a short time advanced, without meeting any of those obstructions which he had encountered in the university.

In 1645 he was governor of Taunton, when the Lord Goring came before it with an army of 10,000 men. The town was ill fortified, and unsupplied with almost every thing necessary for supporting a siege. The state of this garrison encouraged Colonel Windham, who was acquainted with Blake, to propose a capitulation; which was rejected by Blake with indignation and contempt: nor were either menaces or persuasions of any effect, for he maintained the place under all its disadvantages, till the siege was raised by the parliament's army.

He continued, on many other occasions, to give proofs of an insuperable courage, and a steadiness of resolution not to be shaken: and, as a proof of his firm adherence to the parliament, joined with the borough of Taunton in returning thanks for their resolution to make no more addresses to the King. Yet was he so far from approving the death of Charles I. that he made no scruple of declaring, that he would venture his life to save him, as willingly as he had done to serve the parliament.

In February 1648-9 he was made a commissioner of the navy, and appointed to serve on that element, for which he seems by nature to have been designed. He was soon afterwards sent in pursuit of Prince Rupert, whom he shut up in the harbour of Kingsale in Ireland for several months, till want of provisions

and despair of relief, excited the Prince to make a daring effort for his escape, by forcing through the parliament's fleet: this design he executed with his usual intrepidity, and succeeded in it, though with the loss of three ships. He was pursued by Blake to the coast of Portugal, where he was received into the Tagus, and treated with great distinction by the Portuguese.

Blake, coming to the mouth of that river, sent to the King a messenger, to inform him, that the fleet in his port belonging to the public enemies of the commonwealth of England, he demanded leave to fall upon it. This being refused, though the refusal was in very soft terms, and accompanied with declarations of esteem, and a present of provisions, so exasperated the admiral, that, without any hesitation, he fell upon the Portuguese fleet, then returning from Brasil, of which he took seventeen ships, and burnt three. It was to no purpose that the King of Portugal, alarmed at so unexpected a destruction, ordered Prince Rupert to attack him, and retake the Brasil ships. Blake carried home his prizes without molestation, the Prince not having force enough to pursue him, and well pleased with the opportunity of quitting a port where he could no longer be protected.

Blake soon supplied his fleet with provision, and received orders to make reprisals upon the French who had suffered their privateers to molest the English trade; an injury which, in those days, was always immediately resented, and if not repaired, certainly punished. Sailing with this commission, he took in his way a French man of war valued at a

million. How this ship happened to be so rich, we are not informed; but as it was a cruiser, it is probable the rich lading was the accumulated plunder of many prizes. Then following the unfortunate Rupert, whose fleet by storms and battles was now reduced to five ships, into Carthagena, he demanded leave of the Spanish governor to attack him in the harbour, but received the same answer which had been returned before by the Portuguese: "That they had a right to protect all ships that came into their dominions; that if the admiral were forced in thither, he should find the same security; and that he required him not to violate the peace of a neutral port." Blake withdrew upon this answer into the Mediterranean; and Rupert then leaving Carthagena entered the port of Malaga, where he burnt and sunk several English merchant ships. Blake, judging this to be an infringement of the neutrality professed by the Spaniards, now made no scruple to fall upon Rupert's fleet in the harbour of Malaga, and having destroyed three of his ships, obliged him to quit the sea, and take sanctuary at the Spanish court.

In February 1650-1, Blake, still continuing to cruise in the Mediterranean, met a French ship of considerable force, and commanded the captain to come on board, there being no war declared between the two nations. The captain when he came, was asked by him, whether "he was willing to lay down his sword, and yield?" which he gallantly refused, though in his enemy's power. Blake, scorning to take advantage of an artifice, and detesting the appearance of treachery, told him, "that he was at li-

berty to go back to his ship, and defend it as long as he could." The captain willingly accepted his offer, and after a fight of two hours, confessed himself conquered, kissed his sword, and surrendered it.

In 1652 broke out the memorable war between the two commonwealths of England and Holland; a war, in which the greatest admirals, that perhaps any age has produced, were engaged on each side, in which nothing less was contested than the dominion of the sea, and which was carried on with vigour, animosity, and resolution, proportioned to the importance of the dispute. The chief commanders of the Dutch fleets were Van Trump, De Ruyter, and De Witt, the most celebrated names of their own nation, and who had been perhaps more renowned, had they been opposed by any other enemies. The States of Holland, having carried on their trade without opposition, and almost without competition, not only during the inactive reign of James I. but during the commotions of England, had arrived to that height of naval power, and that affluence of wealth, that, with the arrogance which a long continued prosperity naturally produces, they began to invent new claims, and to treat other nations with insolence, which nothing can defend but superiority of force. They had for some time made uncommon preparations at a vast expence, and had equipped a large fleet, without any apparent danger threatening them, or any avowed design of attacking their neighbours. This unusual armament was not beheld by the English without some jealousy, and care was taken to fit out such a fleet as might secure the

trade from interruption, and the coasts from insults; of this Blake was constituted admiral for nine months. In this situation the two nations remained, keeping a watchful eye upon each other, without acting hostilities on either side, till the 18th of May 1652, when Van Trump appeared in the Downs with a fleet of forty-five men of war. Blake, who had then but twenty ships, upon the approach of the Dutch admiral saluted him with three single shots, to require that he should, by striking his flag, shew that respect to the English, which is due to every nation in their own dominions; to which the Dutchman answered with a broadside; and Blake, perceiving that he intended to dispute the point of honour, advanced with his own ship before the rest of his fleet, that, if it were possible, a general battle might be prevented. But the Dutch, instead of admitting him to treat, fired upon him from their whole fleet, without any regard to the customs of war, or the law of nations. Blake for some time stood alone against their whole force, till the rest of his squadron coming up, the fight was continued from between four and five in the afternoon till nine at night, when the Dutch retired with the loss of two ships, having not destroyed a single vessel, nor more than fifteen men, most of which were on board the Admiral, who, as he wrote to the parliament, was himself engaged for four hours with the main body of the Dutch fleet, being the mark at which they aimed; and, as Whitlock relates, received above a thousand shot. Blake, in his letter, acknowledges the particular blessing and preservation of God, and ascribes his success to the justice of the cause, the Dutch

having first attacked him upon the English coast. It is indeed little less, than miraculous that a thousand great shot should not do more execution; and those who will not admit the interposition of Providence, may draw at least this inference from it, that *the bravest man is not always in the greatest danger.*

In July he met the Dutch fishery fleet with a convoy of twelve men of war, all which he took, with 100 of their herring-busses. And in September, being stationed in the Downs with about sixty sail, he discovered the Dutch admirals De Witt and De Ruyter with near the same number, and advanced towards them; but the Dutch being obliged, by the nature of their coast, and shallowness of their rivers, to build their ships in such a manner that they require less depth of water than the English vessels, took advantage of the form of their shipping, and sheltered themselves behind a flat, called *Kentish Knock;* so that the English, finding some of their ships aground, were obliged to alter their course; but perceiving early the next morning that the Hollanders had forsaken their station, they pursued them with all the speed that the wind, which was weak and uncertain, allowed, but found themselves unable to reach them with the bulk of their fleet, and therefore detached some of the lightest frigates to chace them. These came so near as to fire upon them about three in the afternoon; but the Dutch, instead of tacking about, hoisted their sails, steered toward their own coast, and finding themselves the next day followed by the whole English fleet, retired into Goree. The sailors were eager to attack them in their own harbours; but a council of war being convened, it was judged impru-

dent to hazard the fleet upon the shoals, or to engage in any important enterprize without a fresh supply of provisions.

That in this engagement the victory belonged to the English is beyond dispute, since, without the loss of one ship, and with no more than forty men killed, they drove the enemy into their own ports, took the rear admiral and another vessel, and so discouraged the Dutch admirals, who had not agreed in their measures, that De Ruyter, who had declared against hazarding a battle, desired to resign his commission, and De Witt, who had insisted upon fighting, fell sick, as it was supposed, with vexation. But how great the loss of the Dutch was, is not certainly known; that two ships were taken they are too wise to deny, but affirm that those two were all that were destroyed. The English, on the other side, affirm that three of their vessels were disabled at the first encounter, that their numbers on the second day were visibly diminished, and that on the last day they saw three or four ships sink in their flight.

De Witt being now discharged by the Hollanders as unfortunate, and the chief command restored to Van Trump, great preparations were made for retrieving their reputation, and repairing their losses. Their endeavours were assisted by the English themselves, now made factious by success; the men who were intrusted with the civil administration being jealous of those whose military commands had procured so much honour, lest they who raised them should be eclipsed by them. Such is the general revolution of affairs in every state; danger and distress produce

unanimity and bravery, virtues which are seldom unattended with success; but success is the parent of pride, and pride of jealousy and faction; faction makes way for calamity, and happy is that nation whose calamities renew their unanimity. Such is the rotation of interests, that equally tend to hinder the total destruction of a people, and to obstruct an exorbitant increase of power.

Blake had weakened his fleet by many detachments, and lay with no more than forty sail in the Downs, very ill provided both with men and ammunition, and expecting new supplies from those whose animosity hindered them from providing them, and who chose rather to see the trade of their country distressed, than the sea-officers exalted by a new acquisition of honour and influence.

Van Trump, desirous of distinguishing himself at the resumption of his command by some remarkable action, had assembled eighty ships of war, and ten fire-ships, and steered towards the Downs, where Blake, with whose condition and strength he was probably acquainted, was then stationed. Blake, not able to restrain his natural ardour, or perhaps not fully informed of the superiority of his enemies, put out to encounter them, though his fleet was so weakly manned, that half of his ships were obliged to lie idle without engaging, for want of sailors. The force of the whole Dutch fleet was therefore sustained by about twenty-two ships. Two of the English frigates, named the Vanguard and the Victory, after having for a long time stood engaged amidst the whole Dutch fleet, broke through without much injury, nor did the English lose any ships

till the evening, when the Garland, carrying forty guns, was boarded at once by two great ships, which were opposed by the English till they had scarcely any men left to defend the decks; then retiring into the lower part of the vessel, they blew up their decks, which were now possessed by the enemy, and at length were overpowered and taken. The Bonaventure, a stout well-built merchant-ship, going to relieve the Garland, was attacked by a man of war, and, after a stout resistance, in which the captain, who defended her with the utmost bravery, was killed, was likewise carried off by the Dutch. Blake, in the Triumph, seeing the Garland in distress, pressed forward to relieve her, but in his way had his foremast shattered, and was himself boarded; but beating off the enemies, he disengaged himself, and retired into the Thames with the loss only of two ships of force, and four small frigates, but with his whole fleet much shattered. Nor was the victory gained at a cheap rate, notwithstanding the unusual disproportion of strength; for of the Dutch flag-ships one was blown up, and the other two disabled; a proof of the English bravery, which should have induced Van Trump to have spared the insolence of carrying a broom at his top-mast in his triumphant passage through the Channel, which he intended as a declaration that he would sweep the seas of the English shipping; this, which he had little reason to think of accomplishing, he soon after perished in attempting.

There are sometimes observations and enquiries, which all historians seem to decline by agreement, of which this action may afford us an example: nothing

appears at the first view more to demand our curiosity, or afford matter for examination, than this wild encounter of twenty-two ships with a force, according to their accounts who favour the Dutch, three times superior. Nothing can justify a commander in fighting under such disadvantages, but the impossibility of retreating. But what hindered Blake from retiring as well before the fight as after it? To say he was ignorant of the strength of the Dutch fleet, is to impute to him a very criminal degree of negligence; and, at least, it must be confessed that, from the time he saw them, he could not but know that they were too powerful to be opposed by him, and even then there was time for retreat. To urge the ardour of his sailors, is to divest him of the authority of a commander, and to charge him with the most reproachful weakness that can enter into the character of a general. To mention the impetuosity of his own courage, is to make the blame of his temerity equal to the praise of his valour; which seems indeed to be the most gentle censure that the truth of history will allow. We must then admit, amidst our eulogies and applauses, that the great, the wise, and the valiant Blake was once betrayed to an inconsiderate and desperate enterprize, by the resistless ardour of his own spirit, and a noble jealousy of the honour of his country.

It was not long before he had an opportunity of revenging his loss, and restraining the insolence of the Dutch. On the 18th of February 1652-3, Blake being at the head of eighty sail, and assisted, at his own request, by Colonels Monk and Dean, espied

Van Trump with a fleet of above 100 men of war as Clarendon relates, of 70 by their own publick accounts, and 300 merchant-ships under his convoy. The English, with their usual intrepidity, advanced towards them; and Blake in the Triumph, in which he always led his fleet, with twelve ships more, came to an engagement with the main body of the Dutch fleet, and by the disparity of their force was reduced to the last extremity, having received in his hull no fewer than 700 shots, when Lawson in the Fairfax came to his assistance. The rest of the English fleet now came in, and the fight was continued with the utmost degree of vigour and resolution, till the night gave the Dutch an opportunity of retiring, with the loss of one flag-ship, and six other men of war. The English had many vessels damaged, but none lost. On board Lawson's ship were killed 100 men, and as many on board Blake's, who lost his captain and secretary, and himself received a wound in the thigh.

Blake, having set ashore his wounded men, sailed in pursuit of Van Trump, who sent his convoy before, and himself retired fighting towards Bulloign. Blake ordered his light frigates to follow the merchants, still continued to harass Van Trump, and on the third day, the 20th of February, the two fleets came to another battle, in which Van Trump once more retired before the English, and making use of the peculiar form of his shipping, secured himself in the shoals. The accounts of this fight, as of all the others, are various; but the Dutch writers themselves confess that they lost eight men of war, and more than twenty merchant ships; and it is probable that

they suffered much more than they are willing to allow, for these repeated defeats provoked the common people to riots and insurrections, and obliged the States to ask, though ineffectually, for peace.

In April following, the form of government in England was changed, and the supreme authority assumed by Cromwell; upon which occasion Blake, with his associates, declared that, notwithstanding the change in the administration, they should still be ready to discharge their trust, and to defend the nation from insults, injuries, and encroachments. "It is not," says Blake, "the business of a seaman to mind state affairs, but to hinder foreigners from fooling us." This was the principle from which he never deviated, and which he always endeavoured to inculcate in the fleet, as the surest foundation of unanimity and steadiness. "Disturb not one another with domestick disputes, but remember that we are English, and our enemies are foreigners. Enemies! which, let what party soever prevail, it is equally the interest of our country to humble and restrain."

After the 30th of April 1653, Blake, Monk, and Dean, sailed out of the English harbours with 100 men of war, and finding the Dutch with 70 sail on their own coasts, drove them to the Texel, and took fifty doggers. Then they sailed northward in pursuit of Van Trump, who, having a fleet of merchants under his convoy, durst not enter the Channel, but steered towards the Sound, and, by great dexterity and address, escaped the three English admirals, and brought all his ships into their harbour; then,

knowing that Blake was still in the North, came before Dover, and fired upon that town, but was driven off by the castle.

Monk and Dean stationed themselves again at the mouth of the Texel, and blocked up the Dutch in their own ports with eighty sail; but hearing that Van Trump was at Goree with 120 men of war, they ordered all ships of force in the river and ports to repair to them.

On June 3d, the two fleets came to an engagement, in the beginning of which Dean was carried off by a cannon-ball; yet the fight continued from about twelve to six in the afternoon, when the Dutch gave way, and retreated fighting.

On the 4th, in the afternoon, Blake came up with eighteen fresh ships, and procured the English a complete victory; nor could the Dutch any otherwise preserve their ships than by retiring once more into the flats and shallows, where the largest of the English vessels could not approach.

In this battle Van Trump boarded vice-admiral Pen; but was beaten off, and himself boarded, and reduced to blow up his decks, of which the English had gotten possession. He was then entered at once by Pen and another; nor could possibly have escaped, had not De Ruyter and De Witt arrived at that instant and rescued him.

However the Dutch may endeavour to extenuate their loss in this battle, by admitting no more than eight ships to have been taken or destroyed, it is evident that they must have received much greater damages, not only by the accounts of more impartial

historians, but by the remonstrances and exclamations of their admirals themselves; Van Trump declaring before the States, that "without a numerous reinforcement of large men of war, he could serve them no more;" and De Witt crying out before them, with the natural warmth of his character, "Why should I be silent before my lords and masters? The English are our masters, and by consequence masters of the sea."

In November 1654, Blake was sent by Cromwell into the Mediterranean with a powerful fleet, and may be said to have received the homage of all that part of the world, being equally courted by the haughty Spaniards, the surly Dutch, and the lawless Algerines.

In March 1656, having forced Algiers to submission, he entered the harbour of Tunis, and demanded reparation for the robberies practised upon the English by the pirates of that place, and insisted that the captives of his nation should be set at liberty. The governor having planted batteries along the shore, and drawn up his ships under the castles, sent Blake an haughty and insolent answer, "There are our castles of Goletta, and Porto Ferino," said he, upon which you may do your worst;" adding other menaces and insults, and mentioning in terms of ridicule the inequality of a fight between ships and castles. Blake had likewise demanded leave to take in water, which was refused him. Fired with this inhuman and insolent treatment, he curled his whiskers, as was his custom when he was angry, and, entering Porto Ferino with his great ships, discharged his shot so fast upon the batteries and castles, that in two hours the guns were dismounted, and the works for-

saken, though he was at first exposed to the fire of sixty cannon. He then ordered his officers to send out their long boats well manned to seize nine of the piratical ships lying in the road, himself continuing to fire upon the castle. This was so bravely executed, that with the loss of only twenty-five men killed, and forty-eight wounded, all the ships were fired in the sight of Tunis. Thence sailing to Tripoly, he concluded a peace with that nation; then returning to Tunis, he found nothing but submission. And such indeed was his reputation, that he met with no farther opposition, but collected a kind of tribute from the princes of those countries, his business being to demand reparation for all the injuries offered to the English during the civil wars. He exacted from the Duke of Tuscany 60,000*l.* and, as it is said, sent home sixteen ships laden with the effects which he had received from several states.

The respect with which he obliged all foreigners to treat his countrymen, appears from a story related by Bishop Burnet. When he lay before Malaga, in a time of peace with Spain, some of his sailors went ashore, and meeting a procession of the host, not only, refused to pay any respect to it, but laughed at those that did. The people, being put by one of the priests upon resenting this indignity, fell upon them and beat them severely. When they returned to their ship, they complained of their ill treatment; upon which Blake sent to demand the priest who had procured it. The viceroy answered that, having no authority over the priests, he could not send him: to which Blake replied, " that he did not enquire into the extent of the viceroy's authority, but that if

the priest were not sent within three hours, he would burn the town." The viceroy then sent the priest to him, who pleaded the provocation given by the seamen. Blake bravely and rationally answered, that if he had complained to him, he would have punished them severely, for he would not have his men affront the established religion of any place; but that he was angry that the Spaniards should assume that power, for he would have all the world know "that an Englishman was only to be punished by an Englishman." So having used the priest civilly, he sent him back, being satisfied that he was in his power. This conduct so much pleased Cromwell, that he read the letter in council with great satisfaction, and said, "he hoped to make the name of an Englishman as great as ever that of a Roman had been."

In 1656, the Protector, having declared war against Spain, dispatched Blake with twenty-five men of war to infest their coasts, and intercept their shipping. In pursuance of these orders he cruised all winter about the Streights, and then lay at the mouth of the harbour of Cales, where he received intelligence that the Spanish plate-fleet lay at anchor in the bay of Santa-Cruz, in the isle of Teneriffe. On the 13th of April 1657, he departed from Cales, and on the 20th arrived at Santa-Cruz, where he found sixteen Spanish vessels. The bay was defended on the north side by a castle well mounted with cannon, and in other parts with seven forts with cannon proportioned to the bigness, all united by a line of communication manned with musqueteers. The Spanish admiral drew up his small ships under the

cannon of the castle, and stationed six great galleons with their broadsides to the sea: an advantageous and prudent disposition, but of little effect against the English commander; who determining to attack them, ordered Stayner to enter the bay with his squadron; then posting some of his larger ships to play upon the fortifications, himself attacked the galleons, which, after a gallant resistance, were at length abandoned by the Spaniards, though the least of them was bigger than the biggest of Blake's ships. The forts and smaller vessels being now shattered and forsaken, the whole fleet was set on fire, the galleons by Blake, and the smaller vessels by Stayner, the English vessels being too much shattered in the fight to bring them away. Thus was the whole plate-fleet destroyed, "and the Spaniards," according to Rapin's remark, "sustained a great loss of ships, money, men, and merchandize, while the English gained nothing but glory." As if he that increases the military reputation of a people did not increase their power, and he that weakens his enemy in effect strengthens himself.

"The whole action," says Clarendon, "was so incredible, that all men, who knew the place, wondered that any sober man, with what courage soever endowed, would ever have undertaken it, and they could hardly persuade themselves to believe what they had done: while the Spaniards comforted themselves with the belief, that they were devils and not men who had destroyed them in such a manner. So much a strong resolution of bold and courageous men can bring to pass, that no resistance or advantage of

ground can disappoint them; and it can hardly be imagined how small a loss the English sustained in this unparalleled action, not one ship being left behind, and the killed and wounded not exceeding 200 men; when the slaughter on board the Spanish ships and on shore was incredible." The general cruized for some time afterwards with his victorious fleet at the mouth of Cales, to intercept the Spanish shipping; but finding his constitution broken by the fatigue of the last three years, determined to return home, and died before he came to land.

His body was embalmed, and having lain some time in state at Greenwich-house, was buried in Henry VII's chapel, with all the funeral solemnity due to the remains of a man so famed for his bravery, and so spotless in his integrity; nor is it without regret that I am obliged to relate the treatment his body met a year after the Restoration, when it was taken up by express command, and buried in a pit in St. Margaret's church-yard. Had he been guilty of the murder of Charles I. to insult his body had been a mean revenge; but as he was innocent, it was, at least, inhumanity, and, perhaps, ingratitude. "Let no man," says the oriental proverb, "pull a dead lion by the beard."

But that regard which was denied his body has been paid to his better remains, his name and his memory. Nor has any writer dared to deny him the praise of intrepidity, honesty, contempt of wealth, and love of his country. "He was the first man," says Clarendon, "that declined the old track, and made it apparent that the sciences might be at-

tained in less time than was imagined. He was the first man that brought ships to contemn castles on shore, which had ever been thought very formidable, but were discovered by him to make a noise only, and to fright those who could rarely be hurt by them. He was the first that infused that proportion of courage into seamen, by making them see, by experience, what mighty things they could do if they were resolved, and taught them to fight in fire, as well as upon the water; and though he has been very well imitated and followed, was the first that gave the example of that kind of naval courage, and bold and resolute atchievements."

To this attestation of his military excellence, it may be proper to subjoin an account of his moral character, from the author of *Lives English and Foreign*. "He was jealous," says that writer. "of the liberty of the subject, and the glory of his nation; and as he made use of no mean artifices to raise himself to the highest command at sea, so he needed no interest but his merit to support him in it. He scorned nothing more than money, which, as fast as it came in, was laid out by him in the service of the state, and to shew that he was animated by that brave publick spirit, which has since been reckoned rather romantick than heroick. And he was so disinterested, that though no man had more opportunities to enrich himself than he, who had taken so many millions from the enemies of England, yet he threw it all into the publick treasury, and did not die 500*l.* richer than his father left him; which the author avers, from his personal knowledge of his family and

their circumstances, having been bred up in it, and often heard his brother give this account of him. He was religious according to the pretended purity of these times, but would frequently allow himself to be merry with his officers, and by his tenderness and generosity to the seamen had so endeared himself to them, that when he died they lamented his loss as that of a common father."

Instead of more testimonies, his character may be properly concluded with one incident of his life, by which it appears how much the spirit of Blake was superior to all private views. His brother, in the last action with the Spaniards, having not done his duty, was at Blake's desire discarded, and the ship was given to another; yet was he not less regardful of him as a brother, for when he died he left him his estate, knowing him well qualified to adorn or enjoy a private fortune, though he had found him unfit to serve his country in a publick character, and had therefore not suffered him to rob it.

SIR FRANCIS DRAKE.*

FRANCIS DRAKE was the son of a clergyman in Devonshire, who being inclined to the doctrine of the Protestants, at that time much opposed by Henry VIII. was obliged to fly from his place of residence into Kent for refuge, from the persecution raised against him, and those of the same opinion, by the law of the six articles.

How long he lived there, or how he was supported, was not known; nor have we any account of the first years of Sir Francis Drake's life, of any disposition to hazards and adventures which might have been discovered in his childhood, or of the education which qualified him for such wonderful attempts.

We are only informed, that he was put apprentice by his father to the master of a small vessel that traded to France and the Low Countries, under whom he probably learned the rudiments of navigation, and familiarised himself to the dangers and hardships of the sea.

But how few opportunities soever he might have in this part of his life for the exercise of his courage,

* This Life was first printed in the Gentleman's Magazine for 1740. N.

he gave so many proofs of diligence and fidelity, that his master dying unmarried left him his little vessel in reward of his services; a circumstance that deserves to be remembered, not only as it may illustrate the private character of this brave man, but as it may hint, to all those who may hereafter propose his conduct for their imitation, that Virtue is the surest foundation both of reputation and fortune, and that the first step to greatness is to be honest.

If it were not improper to dwell longer on an incident at the first view so inconsiderable, it might be added, that it deserves the reflection of those, who, when they are engaged in affairs not adequate to their abilities, pass them over with a contemptuous neglect, and while they amuse themselves with chimerical schemes, and plans of future undertakings, suffer every opportunity of smaller advantage to slip away as unworthy their regard. They may learn from the example of Drake, that diligence in employments of less consequence is the most successful introduction to greater enterprizes.

After having followed for some time his master's profession, he grew weary of so narrow a province, and, having sold his little vessel, ventured his effects in the new trade to the West Indies, which, having not been long discovered, and very little frequented by the English till that time, were conceived so much to abound in wealth, that no voyage thither could fail of being recompensed by great advantages. Nothing was talked of among the mercantile or adventurous part of mankind, but the beauty and riches of the new world. Fresh discoveries were frequently

made, new countries and nations never heard of before were daily described, and it may easily be concluded that the relaters did not diminish the merit of their attempts, by suppressing or diminishing any circumstance that might produce wonder, or excite curiosity. Nor was their vanity only engaged in raising admirers, but their interest likewise in procuring adventurers, who were indeed easily gained by the hopes which naturally arise from new prospects, though through ignorance of the American seas, and by the malice of the Spaniards, who from the first discovery of those countries considered every other nation that attempted to follow them as invaders of their rights, the best concerted designs often miscarried.

Among those who suffered most from the Spanish injustice, was Captain John Hawkins, who, having been admitted by the viceroy to traffick in the bay of Mexico, was, contrary to the stipulation then made between them, and in violation of the peace between Spain and England, attacked without any declaration of hostilities, and obliged, after an obstinate resistance, to retire with the loss of four ships, and a great number of his men, who were either destroyed or carried into slavery.

In this voyage Drake had adventured almost all his fortune, which he in vain endeavoured to recover, both by his own private interest, and by obtaining letters from Queen Elizabeth; for the Spaniards, deaf to all remonstrances, either vindicated the injustice of the viceroy, or at least forbore to redress it.

Drake, thus oppressed and impoverished, retained at least his courage and his industry, that ardent spirit

that prompted him to adventures, and that indefatigable patience that enabled him to surmount difficulties. He did not sit down idly to lament misfortunes which Heaven had put it in his power to remedy, or to repine at poverty while the wealth of his enemies was to be gained. But having made two voyages to America for the sake of gaining intelligence of the state of the Spanish settlements, and acquainted himself with the seas and coasts, he determined on a third expedition of more importance, by which the Spaniards should find how imprudently they always act who injure and insult a brave man.

On the 24th of May 1572, Francis Drake set sail from Plymouth, in the Pascha of seventy tons, accompanied by the Swan of twenty-five tons, commanded by his brother John Drake, having in both the vessels seventy-three men and boys, with a year's provision, and such artillery and ammunition as was necessary for his undertaking, which, however incredible it may appear to such as consider rather his force than his fortitude, was no less than to make reprisals upon the most powerful nation in the world.

The wind continuing favourable, they entered June 29, between Guadalupe and Dominica, and on July 6th saw the highland of Santa Martha; then continuing their course, after having been becalmed for some time, they arrived at Port Pheasant, so named by Drake in a former voyage to the East of Nombre de Dios. Here he proposed to build his pinnaces, which he had brought in pieces ready framed from Plymouth, and was going ashore with a few men unarmed, but, discovering a smoke

at a distance, ordered the other boat to follow him with a greater force.

Then marching towards the fire, which was in the top of a high tree, he found a plate of lead nailed to another tree, with an inscription engraved upon it by one Garret an Englishman, who had left that place but five days before, and had taken this method of informing him that the Spaniards had been advertised of his intention to anchor at that place, and that it therefore would be prudent to make a very short stay there.

But Drake knowing how convenient this place was for his designs, and considering that the hazard and waste of time which could not be avoided in seeking another station, was equivalent to any other danger which was to be apprehended from the Spaniards, determined to follow his first resolution; only, for his greater security, he ordered a kind of palisade or fortification, to be made, by felling large trees, and laying the trunks and branches one upon another by the side of the river.

On July 20, having built their pinnaces, and being joined by one Captain Rause, who happened to touch at the same place with a bark of fifty men, they set sail towards Nombre de Dios, and, taking two frigates at the island of Pines, were informed by the Negroes which they found in them, that the inhabitants of that place were in expectation of some soldiers, which the governor of Panama had promised, to defend them from the Symerons, or fugitive Negroes, who, having escaped from the tyranny of their masters in great numbers, had settled themselves under two kings, or

leaders, on each side of the way between Nombre de Dios and Panama, and not only asserted their natural right to liberty and independence, but endeavoured to revenge the cruelties they had suffered, and had lately put the inhabitants of Nombre de Dios into the utmost consternation.

These Negroes the captain set on shore on the main land, so that they might, by joining the Symerons, recover their liberty, or at least might not have it in their power to give the people of Nombre de Dios any speedy information of his intention to invade them.

Then selecting fifty-three men from his own company, and twenty from the crew of his new associate Captain Rause, he embarked with them in his pinnaces, and set sail for Nombre de Dios.

On July the 28th, at night, he approached the town undiscovered, and dropt his anchors under the shore, intending, after his men were refreshed, to begin the attack; but finding that they were terrifying each other with formidable accounts of the strength of the place, and the multitude of the inhabitants, he determined to hinder the panick from spreading farther, by leading them immediately to action; and therefore ordering them to their oars, he landed without any opposition, there being only one gunner upon the bay, though it was secured with six brass cannons of the largest size ready mounted. But the gunner, while they were throwing the cannons from their carriages, alarmed the town, as they soon discovered by the bell, the drums, and the noise of the people.

Drake, leaving twelve men to guard the pinnaces, marched round the town with no great opposition,

the men being more hurt by treading on the weapons left on the ground by the flying enemy, than by the resistance which they encountered.

At length having taken some of the Spaniards, Drake commanded them to shew him the governor's house, where the mules that bring the silver from Panama were unloaded; there they found the door open, and entering the room where the silver was reposited, found it heaped up in bars in such quantities as almost exceed belief, the pile being, they conjectured, seventy feet in length, ten in breadth, and twelve in height, each bar weighing between thirty and forty-five pounds.

It is easy to imagine that, at the sight of this treasure, nothing was thought on by the English, but by what means they might best convey it to their boats; and, doubtless it was not easy for Drake, who, considering their distance from the shore, and the number of their enemies, was afraid of being intercepted in his retreat, to hinder his men from encumbering themselves with so much silver as might have retarded their march, and obstructed the use of their weapons; however, by promising to lead them to the king's treasure-house, where there was gold and jewels to a far greater value, and where the treasure was not only more portable, but nearer the coast, he persuaded them to follow him, and rejoin the main body of his men then drawn up under the command of his brother in the market-place.

Here he found his little troop much discouraged by the imagination, that if they stayed any longer the enemy would gain possession of their pinnaces,

and that they should then, without any means of safety, be left to stand alone against the whole power of that country. Drake, not indeed easily terrified, but sufficiently cautious, sent to the coast to enquire the truth, and see if the same terror had taken possession of the men whom he had left to guard his boats; but finding no foundation for these dreadful apprehensions, he persisted in his first design, and led the troop forward to the treasure-house. In their way there fell a violent shower of rain, which wet some of their bow-strings, and extinguished many of their matches; a misfortune which might soon have been repaired, and which perhaps the enemy might suffer in common with them, but which, however, on this occasion, very much embarrassed them, as the delay produced by it repressed that ardour which sometimes is only to be kept up by continued action, and gave time to the timorous and slothful to spread their insinuations, and propagate their cowardice. Some, whose fear was their predominant passion, were continually magnifying the numbers and courage of their enemies, and represented whole nations as ready to rush upon them; others, whose avarice mingled with their concern for their own safety, were more solicitous to preserve what they had already gained, than to acquire more; and others, brave in themselves, and resolute, began to doubt of success in an undertaking in which they were associated with such cowardly companions. So that scarcely any man appeared to proceed in their enterprise with that spirit and alacrity which could give Drake a prospect of success.

This he perceived, and with some emotion told them, that if, after having had the chief treasure of the world within their reach, they should go home and languish in poverty, they could blame nothing but their own cowardice; that he had performed his part, and was still desirous to lead them on to riches and to honour.

Then finding that either shame or conviction made them willing to follow him, he ordered the treasure-house to be forced, and commanding his brother, and Oxenham of Plymouth, a man known afterwards for his bold adventures in the same parts, to take charge of the treasure, he commanded the other body to follow him to the market-place, that he might be ready to oppose any scattered troops of the Spaniards, and hinder them from uniting into one body.

But as he stepped forward, his strength failed him on a sudden, and he fell down speechless. Then it was that his companions perceived a wound in his leg, which he had received in the first encounter, but hitherto concealed, lest his men, easily discouraged, should make their concern for his life a pretence for returning to their boats. Such had been his loss of blood, as was discovered upon nearer observation, that it had filled the prints of his footsteps, and it appeared scarce credible that after such effusion of blood life should remain.

The bravest were now willing to retire: neither the desire of honour nor of riches was thought enough to prevail in any man over his regard for his leader. Drake, whom cordials had now restored to his speech, was the only man who could not be prevailed on to

leave the enterprize unfinished. It was to no purpose that they advised him to submit to go on board to have his wound dressed, and promised to return with him and complete their design; he well knew how impracticable it was to regain the opportunity when it was once lost; and could easily foresee that a respite, but of a few hours, would enable the Spaniards to recover from their consternation, to assemble their forces, refit their batteries, and remove their treasure. What he had undergone so much danger to obtain was now in his hands, and the thought of leaving it untouched was too mortifying to be patiently borne.

However, as there was little time for consultation, and the same danger attended their stay in that perplexity and confusion, as their return, they bound up his wound with his scarf, and partly by force, partly by entreaty, carried him to the boats, in which they all embarked by break of day.

Then taking with them, out of the harbour, a ship loaded with wines, they went to the Bastimentes, an island about a league from the town, where they stayed two days to repose the wounded men, and to regale themselves with the fruits which grew in great plenty in the gardens of that island.

During their stay here, there came over from the main land a Spanish gentleman, sent by the governor, with instructions to enquire whether the captain was that Drake who had been before on their coast, whether the arrows with which many of their men were wounded were not poisoned, and whether they wanted provisions or other necessaries. The messenger likewise extolled their courage with the highest

encomiums, and expressed his admiration of their daring undertaking. Drake, though he knew the civilities of an enemy are always to be suspected, and that the messenger, amidst all his professions of regard, was no other than a spy, yet knowing that he had nothing to apprehend, treated him with the highest honours that his condition admitted of. In answer to his enquiries, he assured him that he was the same Drake with whose character they were before acquainted, that he was a rigid observer of the laws of war, and never permitted his arrows to be poisoned: he then dismissed him with considerable presents, and told him that, though he had unfortunately failed in this attempt, he would never desist from his design, till he had shared with Spain the treasures of America.

They then resolved to return to the isle of Pines, where they had left their ships, and consult about the measures they were now to take: and having arrived August 1, at their former station, they dismissed Captain Rause, who judging it unsafe to stay any longer on the coast, desired to be no longer engaged in their designs.

But Drake, not to be discouraged from his purpose by a single disappointment, after having enquired of a negro, whom he took on board at Nombre de Dios, the most wealthy settlements, and weakest parts of the coast, resolved to attack Carthagena; and setting sail without loss of time, came to anchor, August 13, between Charesha and St. Barnards, two islands at a little distance from the harbour of Carthagena; then passing with his boats round the island he entered the harbour, and in the

mouth of it found a frigate with only an old man in it, who voluntarily informed them, that about an hour before a pinnace had passed by with sails and oars, and all the appearance of expedition and importance; that, as she passed, the crew on board her bid them take care of themselves; and that, as soon as she touched the shore, they heard the noise of cannon fired as a warning, and saw the shipping in the port drawn up under the guns of the castle.

The captain, who had himself heard the discharge of the artillery, was soon convinced that he was discovered, and that therefore nothing could be attempted with any probability of success. He therefore contented himself with taking a ship of Seville of two hundred and forty tons, which the relater of this voyage mentions as a very large ship, and two small frigates, in which he found letters of advice from Nombre de Dios, intended to alarm that part of the coast.

Drake, now finding his pinnaces of great use, and not having a sufficient number of sailors for all his vessels, was desirous of destroying one of his ships, that his pinnaces might be better manned: this, necessary as it was, could not easily be done without disgusting his company, who having made several prosperous voyages in that vessel, would be unwilling to have it destroyed. Drake well knew that nothing but the love of their leaders could animate his followers to encounter such hardships as he was about to expose them to, and therefore rather chose to bring his designs to pass by artifice than authority. He sent for the carpenter of the Swan, took him into his cabin, and, having first engaged him to secrecy,

ordered him in the middle of the night to go down into the well of the ship, and bore three holes through the bottom, laying something against them that might hinder the bubbling of the water from being heard. To this the carpenter, after some expostulation, consented, and the next night performed his promise.

In the morning, August 15, Drake going out with his pinnace a fishing, rowed up to the Swan, and having invited his brother to partake of his diversions, enquired, with a negligent air, why their bark was so deep in the water; upon which the steward going down, returned immediately with an account that the ship was leaky, and in danger of sinking in a little time. They had recourse immediately to the pump; but, having laboured till three in the afternoon, and gained very little upon the water, they willingly, according to Drake's advice, set the vessel on fire, and went on board the pinnaces.

Finding it now necessary to lie concealed for some time till the Spaniards should forget their danger, and remit their vigilance, they set sail for the Sound of Darien, and without approaching the coast, that their course might not be observed, they arrived there in six days.

This being a convenient place for their reception, both on account of privacy, as it was out of the road of all trade, and as it was well supplied with wood, water, wild fowl, hogs, deer, and all kinds of provisions, he stayed here fifteen days to clean his vessels, and refresh his men, who worked interchangeably, on one day the one half, and on the next the other.

On the 5th day of September, Drake left his brother with the ship at Darien, and set out with two pinnaces towards the Rio Grande, which they reached in three days, and on the 9th were discovered by a Spaniard from the bank, who believing them to be his countrymen, made a signal to them to come on shore, with which they very readily complied; but he, soon finding his mistake, abandoned his plantation, where they found great plenty of provisions, with which having laden their vessels, they departed. So great was the quantity of provisions which they amassed here and in other places, that in different parts of the coast they built four magazines or storehouses, which they filled with necessaries for the prosecution of their voyage. These they placed at a such a distance from each other, that the enemy, if he should surprise one, might yet not discover the rest.

In the mean time, his brother, Captain John Drake, went, according to the instructions that had been left him, in search of the Symerons or fugitive negroes, from whose assistance alone they had now any prospect of a successful voyage; and touching upon the main land, by means of the negro whom they had taken from Nombre de Dios, engaged two of them to come on board his pinnace, leaving two of their own men as hostages for their returning. These men, having assured Drake of the affection of their nation, appointed an interview between him and their leaders. So leaving Port Plenty, in the isle of Pines, so named by the English from the great stores of provisions which they had amassed at that place, they came, by the direction of the Symerons, into a secret bay among beautiful islands covered with trees, which

concealed their ship from observation, and where the channel was so narrow and rocky that it was impossible to enter it by night, so that there was no danger of a sudden attack.

Here they met, and entered into engagements, which common enemies and common dangers preserved from violation. But the first conversation informed the English, that their expectations were not immediately to be gratified; for upon their enquiries, after the most probable means of gaining gold and silver, the Symerons told them, that, had they known sooner the chief end of their expedition, they could easily have gratified them; but that during the rainy season, which was now begun, and which continues six months, they could not recover the treasure, which they had taken from the Spaniards, out of the rivers in which they had concealed it.

Drake, therefore, proposing to wait in this place till the rains were past, built, with the assistance of the Symerons, a fort of earth and timber, and leaving part of his company with the Symerons, set out with three pinnaces towards Carthagena, being of a spirit too active to lie still patiently, even in a state of plenty and security, and with the most probable expectations of immense riches.

On the 16th of October, he anchored within sight of Carthagena, without landing; and on the 17th, going out to sea, took a Spanish bark, with which they entered the harbour, where they were accosted by a Spanish gentleman, whom they had some time before taken and set at liberty, who coming to them in a boat, as he pretended, without the knowledge of the

governor, made them great promises of refreshment and professions of esteem; but Drake, having waited till the next morning without receiving the provisions he had been prevailed upon to expect, found that all this pretended kindness was no more than a stratagem to amuse him, while the governor was raising forces for his destruction.

October 20, they took two frigates coming out of Carthagena without lading. Why the Spaniards, knowing Drake to lie at the mouth of the harbour, sent out their vessels on purpose to be taken, does not appear. Perhaps they thought that, in order to keep possession of his prizes, he would divide his company, and by that division be more easily destroyed.

In a few hours afterwards they sent out two frigates well manned, which Drake soon forced to retire, and having sunk one of his prizes, and burnt the other in their sight, leaped afterwards ashore, single, in defiance of their troops, which hovered at a distance in the woods and on the hills, without ever venturing to approach within reach of the shot from the pinnaces.

To leap upon an enemy's coast in sight of a superior force, only to shew how little they were feared, was an act that would in these times meet with little applause, nor can the general be seriously commended, or rationally vindicated, who exposes his person to destruction, and by consequence his expedition to miscarriage, only for the pleasure of an idle insult, an insignificant bravado. All that can be urged in his defence is, that perhaps it might contribute to heighten the esteem of his followers, as few men, especially of that class, are philosophi-

cal enough to state the exact limits of prudence and bravery, or not to be dazzled with an intrepidity, how improperly soever exerted. It may be added, that perhaps the Spaniards, whose notions of courage are sufficiently romantick, might look upon him as a more formidable enemy, and yield more easily to a hero of whose fortitude they had so high an idea.

However, finding the whole country advertised of his attempts and in arms to oppose him, he thought it not proper to stay longer where there was no probability of success, and where he might in time be overpowered by multitudes, and therefore determined to go forward to Rio de Heha.

This resolution, when it was known by his followers, threw them into astonishment; and the company of one of his pinnaces remonstrated to him, that, though they placed the highest confidence in his conduct, they could not think of undertaking such a voyage without provisions, having only a gammon of bacon, and a small quantity of bread, for seventeen men. Drake answered them, that there was on board his vessel even a greater scarcity; but yet, if they would adventure to share his fortune, he did not doubt of extricating them from all their difficulties.

Such was the heroick spirit of Drake, that he never suffered himself to be diverted from his designs by any difficulties, nor ever thought of relieving his exigencies, but at the expence of his enemies.

Resolution and success reciprocally produce each other. He had not sailed more than three leagues before they discovered a large ship, which they

attacked with all the intrepidity that necessity inspires, and happily found it laden with excellent provisions.

But finding his crew growing faint and sickly with their manner of living in the pinnaces, which was less commodious than on board the ships, he determined to go back to the Symerons, with whom he left his brother and part of his force, and attempt by their conduct to make his way over, and invade the Spaniards in the inland parts, where they would probably never dream of an enemy.

When they arrived at Port Diego, so named from the negro who had procured them their intercourse with the Symerons, they found Captain John Drake and one of his company dead, being killed in at tempting, almost unarmed, to board a frigate well provided with all things necessary for its defence. The captain was unwilling to attack it, and represented to them the madness of their proposal; but, being overborne by their clamours and importunities, to avoid the imputation of cowardice, complied to his destruction. So dangerous is it for the chief com mander to be absent.

Nor was this their only misfortune, for in a very short time many of them were attacked by the calenture, a malignant fever, very frequent in the hot climates, which carried away, among several others, Joseph Drake, another brother of the commander.

While Drake was employed in taking care of the sick men, the Symerons, who ranged the country for intelligence, brought him an account that the Spanish fleet was arrived at Nombre de Dios, the truth of

which was confirmed by a pinnace, which he sent out to make observations.

This, therefore, was the time for their journey, when the treasures of the American mines were to be transported from Panama, over land, to Nombre de Dios. He therefore, by the direction of the Symerons, furnished himself with all things necessary, and on February 3, set out from Port Diego.

Having lost already twenty-eight of his company, and being under the necessity of leaving some to guard his ship, he took with him only eighteen English, and thirty Symerons, who not only served as guides to shew the way, but as purveyors to procure provisions.

They carried not only arrows for war, but for hunting and fowling; the heads of which are proportioned in size to the game which they are pursuing: for oxen, stags, or wild boars, they have arrows or javelins, with heads weighing a pound and a half, which they discharge near hand, and which scarcely ever fail of being mortal. The second sort are about half as heavy as the other, and are generally shot from their bows; these are intended for smaller beasts. With the third sort, of which the heads are an ounce in weight, they kill birds. As this nation is in a state that does not set them above continual cares for the immediate necessaries of life, he that can temper iron best is among them most esteemed, and, perhaps, it would be happy for every nation, if honours and applauses were as justly distributed, and he were most distinguished whose abilities were most useful to society. How many chime-

rical titles to precedence, how many false pretences to respect, would this rule bring to the ground!

Every day, by sun-rising, they began to march, and, having travelled till ten, rested near some river till twelve, then travelling again till four, they reposed all night in houses, which the Symerons had either left standing in their former marches, or very readily erected for them, by setting up three or four posts in the ground, and laying poles from one to another in form of a roof, which they thatched with palmetto boughs and plantane leaves. In the valleys, where they were sheltered from the winds, they left three or four feet below open; but on the hills, where they were more exposed to the chill blasts of the night, they thatched them close to the ground, leaving only a door for entrance, and a vent in the middle of the room for the smoke of three fires, which they made in every house.

In their march they met not only with plenty of fruits upon the banks of the rivers, but with wild swine in great abundance, of which the Symerons, without difficulty, killed, for the most part, as much as was wanted. One day, however, they found an otter, and were about to dress it; at which Drake expressing his wonder, was asked by Pedro, the chief Symeron, "Are you a man of war and in want, and yet doubt whether this be meat that hath blood in it?" For which Drake in private rebuked him, says the relator; whether justly or not, it is not very important to determine. There seems to be in Drake's scruple somewhat of superstition, perhaps not easily to be justified; and the negro's answer was,

at least, martial, and will, I believe, be generally acknowledged to be rational.

On the third day of their march, Feb. 6, they came to a town of the Symerons, situated on the side of a hill, and encompassed with a ditch and a mud wall, to secure it from a sudden surprize: here they lived with great neatness and plenty, and some observation of religion, paying great reverence to the cross; a practice which Drake prevailed upon them to change for the use of the Lord's prayer. Here they importuned Drake to stay for a few days, promising to double his strength; but he either thinking greater numbers unnecessary, or fearing that if any difference should arise, he should be overborne by the number of Symerons, or that they would demand to share the plunder that should be taken in common, or for some other reason that might easily occur, refused any addition to his troop, endeavouring to express his refusal in such terms as might heighten their opinion of his bravery.

He then proceeded on his journey through cool shades, and lofty woods, which sheltered them so effectually from the sun, that their march was less toilsome than if they had travelled in England during the heat of the summer. Four of the Symerons, that were acquainted with the way, went about a mile before the troop, and scattered branches to direct them; then followed twelve Symerons, after whom came the English, with the two leaders, and the other Symerons closed the rear.

On February 11, they arrived at the top of a very high hill, on the summit of which grew a tree of won-

derful greatness, in which they had cut steps for the more easy ascent to the top, where there was a kind of tower, to which they invited Drake, and from thence shewed him not only the North Sea, from whence they came, but the great South Sea, on which no English vessel had ever sailed. This prospect exciting his natural curiosity and ardour for adventures and discoveries, he lifted up his hands to God, and implored his blessing upon the resolution, which he then formed, of sailing in an English ship on that sea.

Then continuing their march, they came, after two days, into an open, level country, where their passage was somewhat incommoded with the grass, which is of a peculiar kind, consisting of a stalk like that of wheat, and a blade, on which the oxen and other cattle feed, till it grows too high for them to reach; then the inhabitants set it on fire, and in three days it springs up again: this they are obliged to do thrice a year, so great is the fertility of the soil.

At length, being within view of Panama, they left all frequented roads for fear of being discovered, and posted themselves in a grove near the way between Panama and Nombre de Dios: then they sent a Symeron in the habit of a negro of Panama, to enquire on what night the recoes, or drivers of mules, by which the treasure is carried, were to set forth. The messenger was so well qualified for his undertaking, and so industrious in the prosecution of it, that he soon returned with an account that the treasurer of Lima, intending to return to Europe, would pass that night, with eight mules laden with gold, and one with jewels.

Having received this information, they immediately marched towards Venta Cruz, the first town on the way to Nombre de Dios, sending for security, two Symerons before, who, as they went, perceived, by the scent of a match, that some Spaniard was before them, and going silently forwards, surprised a soldier asleep upon the ground. They immediately bound him, and brought him to Drake, who, upon enquiry, found that their spy had not deceived them in his intelligence. The soldier, having informed himself of the captain's name, conceived such a confidence in his well known clemency, that, after having made an ample discovery of the treasure that was now at hand, he petitioned not only that he would command the Symerons to spare his life, but that, when the treasure should fall into his hands, he would allow him as much as might maintain him and his mistress, since they were about to gain more than their whole company could carry away.

Drake then ordered his men to lie down in the long grass, about fifty paces from the road, half on one side, with himself, and half on the other, with Oxenham and the captain of the Symerons, so much behind, that one company might seize the foremost recoe, and the other the hindermost: for the mules of these recoes, or drivers, being tied together, travel on a line, and are all guided by leading the first.

When they had lain about an hour in this place, they began to hear the bells of the mules on each hand; upon which orders were given, that the droves

which came from Venta Cruz should pass unmolested, because they carried nothing of great value, and those only be intercepted which were travelling thither, and that none of them should rise up till the signal should be given. But one Robert Pike, heated with strong liquor, left his company, and prevailed upon one of the Symerons to creep with him to the way-side, that they might signalize themselves by seizing the first mule, and hearing the trampling of a horse, as he lay, could not be restrained by the Symeron from rising up to observe who was passing by. This he did so imprudently, that he was discovered by the passenger, for by Drake's order the English had put their shirts on over their coats, that the night and tumult might not hinder them from knowing one another.

The gentleman was immediately observed by Drake to change his trot into a gallop; but the reason of it not appearing, it was imputed to his fear of the robbers that usually infest that road, and the English still continued to expect the treasure.

In a short time one of the recoes, that were passing towards Venta Cruz, came up, and was eagerly seized by the English, who expected nothing less than half the revenue of the Indies; nor is it easy to imagine their mortification and perplexity when they found only two mules laden with silver, the rest having no other burthen than provisions.

The driver was brought immediately to the captain, and informed him that the horseman, whom he had observed pass by with so much precipitation,

had informed the treasurer of what he had observed, and advised him to send back the mules that carried his gold and jewels, and suffer only the rest to proceed, that he might by that cheap experiment discover whether there was any ambush on the way.

That Drake was not less disgusted than his followers at the disappointment, cannot be doubted; but there was now no time to be spent in complaints. The whole country was alarmed, and all the force of the Spaniards was summoned to overwhelm him. He had no fortress to retire to, every man was his enemy, and every retreat better known to the Spaniards than to himself.

This was an occasion that demanded all the qualities of an hero, an intrepidity never to be shaken, and a judgment never to be perplexed. He immediately considered all the circumstances of his present situation, and found that it afforded him only the choice of marching back by the same way through which he came, or of forcing his passage to Venta Cruz.

To march back, was to confess the superiority of his enemies, and to animate them to the pursuit; the woods would afford opportunities of ambush, and his followers must often disperse themselves in search of provisions, who would become an easy prey, dispirited by their disappointment, and fatigued by their march. On the way to Venta Cruz he should have nothing to fear but from open attacks, and expected enemies.

Determining therefore to pass forward to Venta Cruz, he asked Pedro, the leader of the Symerons,

whether he was resolved to follow him; and having received from him the strongest assurances that nothing should separate them, commanded his men to refresh themselves, and prepare to set forward.

When they came within a mile of the town, they dismissed the mules which they had made use of for their more easy and speedy passage, and continued their march along a road cut through thick woods, in which a company of soldiers, who were quartered in the place to defend it against the Symerons, had posted themselves, together with a convent of friars headed by one of their brethren, whose zeal against the northern heresy had incited him to hazard his person, and assume the province of a general.

Drake, who was advertised by two Symerons, whom he sent before, of the approach of the Spaniards, commanded his followers to receive the first volley without firing.

In a short time he heard himself summoned by the Spanish captain to yield, with a promise of protection and kind treatment; to which he answered with defiance, contempt, and the discharge of his pistol.

Immediately, the Spaniards poured in their shot, by which only one man was killed, and Drake, with some others, slightly wounded; upon which the signal was given by Drake's whistle to fall upon them. The English, after discharging their arrows and shot, pressed furiously forward, and drove the Spaniards before them, which the Symerons, whom the terror of the shot had driven to some distance, observed, and recalling their courage, animated each

other with songs in their own language, and rushed forward with such impetuosity, that they overtook them near the town, and, supported by the English, dispersed them with the loss of only one man, who, after he had received his wound, had strength and resolution left to kill his assailant.

They pursued the enemy into the town, in which they met with some plunder, which was given to the Symerons, and treated the inhabitants with great clemency, Drake himself going to the Spanish ladies to assure them that no injuries should be offered them; so inseparable is humanity from true courage.

Having thus broken the spirits, and scattered the forces of the Spaniards, he pursued his march to his ship, without any apprehension of danger, yet with great speed, being very solicitous about the state of the crew; so that he allowed his men, harassed as they were, but little time for sleep or refreshment, but by kind exhortations, gentle authority, and a cheerful participation of all their hardships, prevailed upon them to bear, without murmurs, not only the toil of travelling, but on some days the pain of hunger.

In this march he owed much of his expedition to the assistance of the Symerons, who being accustomed to the climate, and naturally robust, not only brought him intelligence, and shewed the way, but carried necessaries, provided victuals, and built lodgings, and, when any of the English fainted in the way, two of them would carry him between them for two miles together; nor was their valour less than their industry, after they had learned,

from their English companions, to despise the fire-arms of the Spaniards.

When they were within five leagues of the ships, they found a town built in their absence by the Symerons, at which Drake consented to halt, sending a Symeron to the ship with his gold tooth-pick as a token, which, though the master knew it, was not sufficient to gain the messenger credit, till upon examination he found that the captain having ordered him to regard no messenger without his hand-writing, had engraven his name upon it with the point of his knife. He then sent the pinnace up the river, which they met, and afterwards sent to the town for those whose weariness had made them unable to march farther. On February 23, the whole company was re-united; and Drake, whose good or ill success never prevailed over his piety, celebrated their meeting with thanks to God.

Drake, not yet discouraged, now turned his thoughts to new prospects, and without languishing in melancholy reflections upon his past miscarriages, employed himself in forming schemes for repairing them. Eager of action, and acquainted with man's nature, he never suffered idleness to infect his followers with cowardice, but kept them from sinking under any disappointment, by diverting their attention to some new enterprize.

Upon consultation with his own men and the Symerons, he found them divided in their opinions: some declaring, that, before they engaged in any new attempt, it was necessary to increase their stores of provisions; and others urging, that the ships in which the treasure was conveyed, should be imme-

diately attacked. The Symerons proposed a third plan, and advised him to undertake another march over land to the house of one Pezoro near Veragua, whose slavès brought him every day more than two hundred pounds sterling from the mines, which he heaped together in a strong stone house, which might by the help of the English be easily forced.

Drake, being unwilling to fatigue his followers with another journey, determined to comply with both the other opinions; and manning his two pinnaces, the Bear and the Minion, he sent John Oxenham in the Bear towards Tolon, to seize upon provisions; and went himself in the Minion to the Cabezas, to intercept the treasure that was to be transported from Veragua and that coast to the fleet at Nombre de Dios, first dismissing with presents those Symerons that desired to return to their wives, and ordering those that chose to remain to be entertained in the ship.

Drake took at the Cabezas a frigate of Nicaragua, the pilot of which informed him that there was, in the harbour of Veragua, a ship freighted with more than a million of gold, to which he offered to conduct him (being well acquainted with the soundings) if he might be allowed his share of the prize; so much was his avarice superior to his honesty.

Drake, after some deliberation, complying with the pilot's importunities, sailed towards the harbour, but had no sooner entered the mouth of it than he heard the report of artillery, which was answered by others at a greater distance; upon which the pilot told him that they were discovered, this being the signal appointed by the governor to alarm the coast.

Drake now thought it convenient to return to the ship, that he might enquire the success of the other pinnace, which he found, with a frigate that she had taken, with twenty-eight fat hogs, two hundred hens, and great store of maize, or Indian corn. The vessel itself was so strong and well built, that he fitted it out for war, determining to attack the fleet at Nombre de Dios.

On March the 21st he set sail with the new frigate and the Bear towards the Cabezas, at which he arrived in about two days, and found there Tetu, a Frenchman, with a ship of war, who, after having received from him a supply of water, and other necessaries, entreated that he might join with him in his attempt; which Drake consenting to, admitted him to accompany him with twenty of his men, stipulating to allow them an equal share of whatever booty they should gain. Yet were they not without some suspicions of danger from this new ally, he having eighty men, and they being now reduced to thirty-one.

Then manning the frigate and two pinnaces, they set sail for the Cabezas, where they left the frigate, which was too large for the shallows over which they were to pass, and proceeded to Rio Francisco. Here they landed, and, having ordered the pinnaces to return to the same place on the 4th day following, travelled through the woods towards Nombre de Dios, with such silence and regularity as surprised the French, who did not imagine the Symerons so discreet or obedient as they appeared, and were therefore in perpetual anxiety about the fidelity of their guides, and the probability of their

return. Nor did the Symerons treat them with that submission and regard which they paid to the English, whose bravery and conduct they had already tried.

At length, after a laborious march of more than seven leagues, they began to hear the hammers of the carpenters in the bay, it being the custom in that hot season to work in the night, and in a short time they perceived the approach of the recoes, or droves of mules, from Panama. They now no longer doubted that their labours would be rewarded, and every man imagined himself secure from poverty and labour for the remaining part of his life. They, therefore, when the mules came up, rushed out and seized them, with an alacrity proportioned to their expectations. The three droves consisted of one hundred and nine mules, each of which carried three hundred pounds weight of silver. It was to little purpose that the soldiers ordered to guard the treasure, attempted resistance. After a short combat, in which the French captain, and one of the Symerons, were wounded, it appeared with how much greater ardour men are animated by interest than fidelity.

As it was possible for them to carry away but a small part of this treasure, after having wearied themselves with hiding it in holes and shallow waters, they determined to return by the same way, and, without being pursued, entered the woods, where the French captain, being disabled by his wound, was obliged to stay, two of his company continuing with him.

When they had gone forward about two leagues, the Frenchmen missed another of their company, who upon enquiry was known to be intoxicated with

wine, and supposed to have lost himself in the woods, by neglecting to observe the guides.

But common prudence not allowing them to hazard the whole company by too much solicitude for a single life, they travelled on towards Rio Francisco, at which they arrived April the 3d; but, looking out for their pinnaces, were surprised with the sight of seven Spanish shallops, and immediately concluded that some intelligence of their motions had been carried to Nombre de Dios, and that these vessels had been fitted out to pursue them, which might undoubtedly have overpowered the pinnaces and their feeble crew. Nor did their suspicion stop here; but immediately it occurred to them, that their men had been compelled by torture to discover where their frigate and ship were stationed, which being weakly manned, and without the presence of the chief commander, would fall into their hands, almost without resistance, and all possibility of escaping be entirely cut off.

These reflections sunk the whole company into despair; and every one, instead of endeavouring to break through the difficulties that surrounded him, resigned up himself to his ill fortune; when Drake, whose intrepidity was never to be shaken, and whose reason was never to be surprised or embarrassed, represented to them that, though the Spaniards should have made themselves masters of their pinnaces, they might yet be hindered from discovering the ships. He put them in mind that the pinnaces could not be taken, the men examined, their examinations compared, the resolutions formed, their vessels sent out, and their ships taken in an instant.

Some time must necessarily be spent before the last blow could be struck; and, if that time were not negligently lost, it might be possible for some of them to reach the ships before the enemy, and direct them to change their station.

They were animated with this discourse, by which they discovered that their leader was not without hope; but when they came to look more nearly into their situation, they were unable to conceive upon what it was founded. To pass by land was impossible, as the way lay over high mountains, through thick woods and deep rivers; and they had not a single boat in their power, so that a passage by water seemed equally impracticable. But Drake, whose penetration immediately discovered all the circumstances and inconveniences of every scheme, soon determined upon the only means of success which their condition afforded them; and ordering his men to make a raft out of the trees that were then floating on the river, offered himself to put off to sea upon it, and cheerfully asked who would accompany him. John Owen, John Smith, and two Frenchmen, who were willing to share his fortune, embarked with him on the raft, which was fitted out with a sail made of a bisket-sack, and an oar to direct its course instead of a rudder.

Then having comforted the rest with assurances of his regard for them, and resolution to leave nothing unattempted for their deliverance, he put off, and after having, with much difficulty, sailed three leagues, descried two pinnaces hasting towards him, which, upon a nearer approach, he discovered to be his own, and perceiving that they anchored behind

a point that jutted out into the sea, he put to shore, and, crossing the land on foot, was received by his company with that satisfaction which is only known to those that have been acquainted with dangers and distresses.

The same night they rowed to Rio Francisco, where they took in the rest, with what treasure they had been able to carry with them through the woods; then sailing back with the utmost expedition, they returned to their frigate, and soon after to their ship, where Drake divided the gold and silver equally between the French and the English.

Here they spent about fourteen days in fitting out their frigate more completely, and then dismissing the Spaniards with their ship, lay a few days among the Cabezas; while twelve English and sixteen Symerons travelled once more into the country, as well to recover the French captain, whom they had left wounded, as to bring away the treasure which they had hid in the sands. Drake, whom his company would not suffer to hazard his person in another land expedition, went with them to Rio Francisco, where he found one of the Frenchmen who had stayed to attend their captain, and was informed by him, upon his enquiries after his fortune, that, half an hour after their separation, the Spaniards came upon them, and easily seized upon the wounded captain; but that his companion might have escaped with him, had he not preferred money to life; for, seeing him throw down a box of jewels that retarded him, he could not forbear taking it up, and with that, and the gold which he had already, was so loaded that he could not escape. With regard to the bars

of gold and silver, which they had concealed in the ground, he informed them that two thousand men had been employed in digging for them.

The men, however, either mistrusting the informer's veracity, or confident that what they had hidden could not be found, pursued their journey; but upon their arrival at the place, found the ground turned up for two miles round, and were able to recover no more than thirteen bars of silver, and a small quantity of gold. They discovered afterwards that the Frenchman who was left in the woods, falling afterwards into the hands of the Spaniards, was tortured by them till he confessed where Drake had concealed his plunder. So fatal to Drake's expedition was the drunkenness of his followers.

Then dismissing the French, they passed by Carthagena with their colours flying, and soon after took a frigate laden with provisions and honey, which they valued as a great restorative, and then sailed away to the Cabezas.

Here they stayed about a week to clean their vessels, and fit them for a long voyage, determining to set sail for England; and, that the faithful Symerons might not go away unrewarded, broke up their pinnaces, and gave them the iron, the most valuable present in the world to a nation whose only employments were war and hunting, and amongst whom show and luxury had no place.

Pedro, their captain, being desired by Drake to go through the ship, and to choose what he most desired, fixed his eye upon a scymeter set with diamonds, which the French captain had presented to Drake; and being unwilling to ask for so valuable a present,

offered for it four large quoits, or thick plates of gold, which he had hitherto concealed; but Drake, desirous to shew him that fidelity is seldom without a recompence, gave it him with the highest professions of satisfaction and esteem. Pedro, receiving it with the utmost gratitude, informed him, that by bestowing it he had conferred greatness and honour upon him; for by presenting it to his king, he doubted not of obtaining the highest rank amongst the Symerons. He then persisted in his resolution of leaving the gold, which was generously thrown by Drake into the common stock; for he said, that those, at whose expences he had been sent out, ought to share in all the gain of the expedition, whatever pretence cavil and chicanery might supply for the appropriation of any part of it. Thus was Drake's character consistent with itself; he was equally superior to avarice and fear, and through whatever danger he might go in quest of gold, he thought it not valuable enough to be obtained by artifice or dishonesty.

They now forsook the coast of America, which for many months they had kept in perpetual alarms, having taken more than two hundred ships of all sizes between Carthagena and Nombre de Dios, of which they never destroyed any, unless they were fitted out against them, nor ever detained the prisoners longer than was necessary for their own security or concealment, providing for them in the same manner as for themselves, and protecting them from the malice of the Symerons; a behaviour, which humanity dictates, and which, perhaps, even policy cannot disapprove. He must certainly meet with obstinate opposition, who makes it equally dangerous to yield

as to resist, and who leaves his enemies no hopes but from victory.

What riches they acquired is not particularly related; but it is not to be doubted, that the plunder of so many vessels, together with the silver which they seized at Nombre de Dios, must amount to a very large sum, though the part that was allotted to Drake was not sufficient to lull him in effeminacy, or to repress his natural inclination to adventures.

They arrived at Plymouth on the 9th of August, 1573, on Sunday in the afternoon; and so much were the people delighted with the news of their arrival, that they left the preacher, and ran in crowds to the quay with shouts and congratulations.

Drake having, in his former expedition, had a view of the South Sea, and formed a resolution to sail upon it, did not suffer himself to be diverted from his design by the prospect of any difficulties that might obstruct the attempt, nor any dangers that might attend the execution; obstacles which brave men often find it much more easy to overcome, than secret envy and domestick treachery.

Drake's reputation was now sufficiently advanced to incite detraction and opposition; and it is easy to imagine that a man by nature superior to mean artifices, and bred, from his earliest years, to the labour and hardships of a sea life, was very little acquainted with policy and intrigue, very little versed in the methods of application to the powerful and great, and unable to obviate the practices of those whom his merit had made his enemies.

Nor are such the only opponents of great enterprises: there are some men, of narrow views and

grovelling conceptions, who, without the instigation of personal malice, treat every new attempt as wild and chimerical, and look upon every endeavour to depart from the beaten track as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real or lasting advantage.

These men value themselves upon a perpetual scepticism, upon believing nothing but their own senses, upon calling for demonstration where it cannot possibly be obtained, and sometimes upon holding out against it when it is laid before them; upon inventing arguments against the success of any new undertaking, and, where arguments cannot be found, upon treating it with contempt and ridicule.

Such have been the most formidable enemies of the great benefactors to mankind, and to these we can hardly doubt but that much of the opposition which Drake met with is to be attributed; for their notions and discourse are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular, and directing the opinions of mankind.

Whatsoever were his obstacles, and whatsoever the motives that produced them, it was not till the year 1577, that he was able to assemble a force proportioned to his design, and to obtain a commission from the queen, by which he was constituted captain general of a fleet consisting of five vessels, of which the Pelican, admiral, of an hundred tons, was commanded by himself; the Elizabeth, vice-admiral, of eighty tons, by John Winter; the Marigold, of thirty tons, by John Thomas; the Swan, fifty tons,

by John Chester; the Christopher, of fifteen tons, by Thomas Moche, the same, as it seems, who was carpenter in the former voyage, and destroyed one of the ships by Drake's direction.

These ships, equipped partly by himself, and partly by other private adventurers, he manned with 164 stout sailors, and furnished with such provisions as he judged necessary for the long voyage in which he was engaged. Nor did he confine his concern to naval stores, or military preparations; but carried with him whatever he thought might contribute to raise in those nations, with which he should have any intercourse, the highest ideas of the politeness and magnificence of his native country. He therefore not only procured a complete service of silver for his own table, and furnished the cook-room with many vessels of the same metal, but engaged several musicians to accompany him; rightly judging that nothing would more excite the admiration of any savage and uncivilized people.

Having been driven back by a tempest in their first attempt, and obliged to return to Plymouth, to repair the damages which they had suffered, they set sail again from thence on the 13th of December 1577, and on the 25th had sight of Cape Cantire in Barbary, from whence they coasted on southward to the island of Mogadore, which Drake had appointed for the first place of rendezvous, and on the 27th brought the whole fleet to anchor in a harbour on the main land.

They were soon after their arrival discovered by the Moors that inhabited those coasts, who sent two

of the principal men amongst them on board Drake's ship, receiving at the same time two of his company as hostages. These men he not only treated in the most splendid manner, but presented with such things as they appeared most to admire; it being with him an established maxim, to endeavour to secure in every country a kind reception to such Englishmen as might come after him, by treating the inhabitants with kindness and generosity; a conduct at once just and politick, to the neglect of which may be attributed many of the injuries suffered by our sailors in distant countries, which are generally ascribed, rather to the effects of wickedness and folly of our own commanders, than the barbarity of the natives, who seldom fall upon any unless they have been first plundered or insulted; and, in revenging the ravages of one crew upon another of the same nation, are guilty of nothing but what is countenanced by the example of the Europeans themselves.

But this friendly intercourse was in appearance soon broken; for, on the next day observing the Moors making signals from the land, they sent out their boat, as before, to fetch them to the ship, and one John Fry leaped ashore, intending to become a hostage as on the former day, when immediately he was seized by the Moors; and the crew, observing great numbers to start up from behind the rock with weapons in their hands, found it madness to attempt his rescue, and therefore provided for their own security by returning to the ship.

Fry was immediately carried to the king, who, being then in continual expectation of an invasion from Portugal, suspected that these ships were sent

only to observe the coast, and discover a proper harbour for the main fleet; but being informed who they were, and whither they were bound, not only dismissed his captive, but made large offers of friendship and assistance, which Drake, however, did not stay to receive, but being disgusted at this breach of the laws of commerce, and afraid of farther violence, after having spent some days in searching for his man, in which he met with no resistance, left the coast on December 31, some time before Fry's return, who, being obliged by this accident to somewhat a longer residence among the Moors, was afterwards sent home in a merchant's ship.

On January 16, they arrived at Cape Blanc, having in their passage taken several Spanish vessels. Here, while Drake was employing his men in catching fish, of which this coast affords great plenty, and various kinds, the inhabitants came down to the sea-side with their alisorges, or leather bottles, to traffick for water, which they were willing to purchase with ambergrise and other gums. But Drake compassionating the misery of their condition, gave them water whenever they asked for it, and left them their commodities to traffick with, when they should be again reduced to the same distress, without finding the same generosity to relieve them.

Here having discharged some Spanish ships which they had taken, they set sail towards the isles of Cape Verd, and on January 28 came to anchor before Mayo, hoping to furnish themselves with fresh water; but having landed, they found the town by the water-side entirely deserted, and, marching farther up the country, saw the vallies

extremely fruitful, and abounding with ripe figs, cocoas, and plantains, but could by no means prevail upon the inhabitants to converse or traffick with them: however, they were suffered by them to range the country without molestation, but found no water, except at such a distance from the sea that the labour of conveying it to the ships was greater than it was at that time necessary for them to undergo. Salt, had they wanted it, might have been obtained with less trouble, being left by the sea upon the sand, and hardened by the sun during the ebb, in such quantities, that the chief traffick of their island is carried on with it.

January 31, they passed by St. Jago, an island at that time divided between the natives and the Portuguese, who, first entering these islands under the show of traffick, by degrees established themselves, claimed a superiority over the original inhabitants, and harassed them with such cruelty, that they obliged them either to fly to the woods and mountains, and perish with hunger, or to take up arms against their oppressors, and, under the insuperable disadvantages with which they contended, to die almost without a battle in defence of their natural rights and ancient possessions.

Such treatment had the natives of St. Jago received, which had driven them into the rocky parts of the island, from whence they made incursions into the plantations of the Portuguese, sometimes with loss, but generally with that success which desperation naturally procures; so that the Portuguese were in continual alarms, and lived with the natural consequences of guilt, terror and anxiety.

They were wealthy, but not happy, and possessed the island, but not enjoyed it.

They then sailed on within sight of Fogo, an island so called from a mountain, about the middle of it, continually burning, and, like the rest, inhabited by the Portuguese; two leagues to the south of which lies Brava, which has received its name from its fertility, abounding, though uninhabited, with all kinds of fruits, and watered with great numbers of springs and brooks, which would easily invite the possessors of the adjacent islands to settle in it, but that it affords neither harbour nor anchorage. Drake, after having sent out his boats with plummets, was not able to find any ground about it; and it is reported, that many experiments have been made with the same success; however, he took in water sufficient, and on the 2d of February set sail for the Straits of Magellan.

On February 17, they passed the equator, and continued their voyage, with sometimes calms, and sometimes contrary winds, but without any memorable accident, to March 28, when one of their vessels, with twenty-eight men, and the greatest part of their fresh water on board, was, to their great discouragement, separated from them; but their perplexity lasted not long, for on the next day they discovered and rejoined their associates.

In their long course, which gave them opportunities of observing several animals, both in the air and water, at that time very little known, nothing entertained or surprised them more than the Flying Fish, which is near of the same size with a herring, and has fins of the length of his whole body, by the help of which, when he is pursued by the bonito, or

great mackarel, as soon as he finds himself upon the point of being taken, he springs up into the air, and flies forward as long as his wings continue wet, moisture being, as it seems, necessary to make them pliant and moveable; and when they become dry and stiff, he falls down into the water, unless some bark or ship intercept him, and dips them again for a second flight. This unhappy animal is not only pursued by fishes in his natural element, but attacked in the air, where he hopes for security, by the don, or sparkite, a great bird that preys upon fish; and their species must surely be destroyed, were not their increase so great, that the young fry, in one part of the year, covers the sea.

There is another fish, named the cuttil, of which whole shoals will sometimes rise at once out of the water, and of which a great multitude fell into their ship.

At length, having sailed without sight of land for sixty-three days, they arrived, April 5, at the coast of Brasil, where, on the 7th, the Christopher was separated again from them by a storm; after which they sailed near the land to the southward, and on the 14th anchored under a cape, which they afterwards called Cape Joy, because in two days the vessel which they had lost returned to them.

Having spent a fortnight in the river of Plata, to refresh his men, after their long voyage, and then standing out to sea, he was again surprized by a sudden storm, in which they lost sight of the Swan. This accident determined Drake to contract the number of his fleet, that he might not only avoid

the inconvenience of such frequent separations, but ease the labour of his men, by having more hands in each vessel.

For this purpose he sailed along the coast in quest of a commodious harbour, and, on May 13, discovered a bay, which seemed not improper for their purpose, but which they durst not enter till it was examined; an employment in which Drake never trusted any, whatever might be his confidence in his followers on other occasions. He well knew how fatal one moment's inattention might be, and how easily almost every man suffers himself to be surprized by indolence and security. He knew the same credulity, that might prevail upon him to trust another, might induce another to commit the same office to a third; and it must be, at length, that some of them would be deceived. He therefore, as at other times, ordered the boat to be hoisted out, and, taking the line into his hand, went on sounding the passage till he was three leagues from his ship; when, on a sudden, the weather changed, the skies blackened, the winds whistled, and all the usual forerunners of a storm began to threaten them; nothing was now desired but to return to the ship, but the thickness of the fog intercepting it from their sight, made the attempt little other than desperate. By so many unforeseen accidents is prudence itself liable to be embarrassed! So difficult is it sometimes for the quickest sagacity, and most enlightened experience, to judge what measures ought to be taken! To trust another to sound an unknown coast, appeared to Drake folly and presumption; to be absent from his fleet, though

but for an hour, proved nothing less than to hazard the success of all their labours, hardships, and dangers.

In this perplexity, which Drake was not more sensible of than those whom he had left in the ships, nothing was to be omitted, however dangerous, that might contribute to extricate them from it, as they could venture nothing of equal value with the life of their general. Captain Thomas therefore, having the lightest vessel, steered boldly into the bay, and taking the general aboard, dropped anchor, and lay out of danger, while the rest that were in the open sea suffered much from the tempest, and the Mary, a Portuguese prize, was driven away before the wind; the others, as soon as the tempest was over, discovering by the fires which were made on shore where Drake was, repaired to him.

Here going on shore they met with no inhabitants, though there were several houses or huts standing, in which they found a good quantity of dried fowls, and among them a great number of ostriches, of which the thighs were as large as those of a sheep. These birds are too heavy and unwieldy to rise from the ground, but with the help of their wings run so swiftly, that the English could never come near enough to shoot at them. The Indians, commonly, by holding a large plume of feathers before them, and walking gently forward, drive the ostriches into some narrow neck, or point of land, then spreading a strong net from one side to the other, to hinder them from returning back to the open fields, set their dogs upon them, thus confined between the net and the water, and when they are thrown on their backs, rush in and take them.

Not finding this harbour convenient, or well stored with wood and water, they left it on the 15th of May, and on the 18th entered another much safer, and more commodious, which they no sooner arrived at, than Drake, whose restless application never remitted, sent Winter to the southward, in quest of those ships which were absent, and immediately after sailed himself to the northward, and, happily meeting with the Swan, conducted it to the rest of the fleet; after which, in pursuance of his former resolution, he ordered it to broken up, reserving the iron work for a future supply. The other vessel which they lost in the late storm could not be discovered.

While they were thus employed upon an island about a mile from the main land, to which, at low water, there was a passage on foot, they were discovered by the natives, who appeared upon a hill at a distance, dancing and holding up their hands, as beckoning the English to them; which Drake observing, sent out a boat, with knives, bells, and bugles, and such things as, by their usefulness or novelty, he imagined would be agreeable. As soon as the English landed, they observed two men running towards them, as deputed by the company, who came within a little distance, and then standing still could not be prevailed upon to come nearer. The English therefore tied their presents to a pole, which they fixed in the ground, and then retiring, saw the Indians advance, who, taking what they found upon the pole, left in return, such feathers as they wear upon their heads, with a small bone about six inches in length, carved round the top, and burnished.

Drake, observing their inclination to friendship and traffick, advanced with some of his company towards the hill, upon sight of whom the Indians ranged themselves in a line from east to west, and one of them running from one end of the rank to the other, backwards and forwards, bowed himself towards the rising and setting of the sun, holding his hands over his head, and frequently stopping in the middle of the rank, leaping up towards the moon, which then shone directly over their heads; thus calling the sun and moon, the deities they worship, to witness the sincerity of their professions of peace and friendship. While this ceremony was performed, Drake and his company ascended the hill, to the apparent terror of the Indians, whose apprehensions when the English perceived, they peaceably retired; which gave the natives so much encouragement, that they came forward immediately, and exchanged their arrows, feathers, and bones, for such trifles as were offered them.

Thus they traded for some time; but by frequent intercourse finding that no violence was intended, they became familiar, and mingled with the English without the least distrust.

They go quite naked, except a skin of some animal, which they throw over their shoulders when they lie in the open air. They knit up their hair, which is very long, with a roll of ostrich feathers, and usually carry their arrows wrapped up in it, that they may not encumber them, they being made with reeds, headed with flint, and therefore not heavy. Their bows are about an ell long.

Their chief ornament is paint, which they use of several kinds, delineating generally upon their bodies the figures of the sun and moon, in honour of their deities.

It is observable, that most nations, amongst whom the use of cloaths is unknown, paint their bodies. Such was the practice of the first inhabitants of our own country. From this custom did our earliest enemies, the Picts, owe their denomination. As it is not probable that caprice or fancy should be uniform, there must be, doubtless, some reason for a practice so general and prevailing in distant parts of the world, which have no communication with each other. The original end of painting their bodies was, probably, to exclude the cold; an end which, if we believe some relations, is so effectually produced by it, that the men thus painted never shiver at the most piercing blasts. But doubtless any people so hardened by continual severities, would, even without paint, be less sensible of the cold than the civilized inhabitants of the same climate. However, this practice may contribute, in some degree, to defend them from the injuries of winter, and, in those climates where little evaporates by the pores, may be used with no great inconvenience; but in hot countries, where perspiration in greater degree is necessary, the natives only use unction to preserve them from the other extreme of weather: so well do either reason or experience supply the place of science in savage countries.

They had no canoes like the other Indians, nor any method of crossing the water, which was probably the

reason why the birds in the adjacent islands were so tame, that they might be taken with the hand, having never been before frighted or molested. The great plenty of fowls and seals, which crowded the shallows in such numbers that they killed at their first arrival two hundred of them in an hour, contributed much to the refreshment of the English, who named the place Seal Bay, from that animal.

These seals seem to be the chief food of the natives, for the English often found raw pieces of their flesh half eaten, and left, as they supposed, after a full meal by the Indians, whom they never knew to make use of fire, or any art, in dressing or preparing their victuals.

Nor were their other customs less wild or uncouth than their way of feeding; one of them having received a cap off the general's head, and being extremely pleased as well with the honour as the gift, to express his gratitude, and confirm the alliance between them, retired to a little distance, and thrusting an arrow into his leg, let the blood run upon the ground, testifying, as it is probable, that he valued Drake's friendship above life.

Having stayed fifteen days among these friendly savages in 47 deg. 30 min. S. Lat., on June 3, they set sail towards the South Sea, and six days afterwards stopped at another little bay to break up the Christopher. Then passing on, they cast anchor in another bay, not more than 20 leagues distant from the Straits of Magellan.

It was now time seriously to deliberate in what manner they should act with regard to the Portuguese prize, which, having been separated from them by

the storm, had not yet rejoined them. To return in search of it was sufficiently mortifying; to proceed without it, was not only to deprive themselves of a considerable part of their force, but to expose their friends and companions, whom common hardships and dangers had endeared to them, to certain death or captivity. This consideration prevailed; and therefore on the 18th, after prayers to God, with which Drake never forgot to begin an enterprize, he put to sea, and the next day, near Port Julian, discovered their associates, whose ship was now grown leaky, having suffered much, both in the first storm by which they were dispersed, and afterwards in fruitless attempts to regain the fleet.

Drake, therefore, being desirous to relieve their fatigues, entered Port Julian, and, as it was his custom always to attend in person when any important business was in hand, went ashore with some of the chief of his company, to seek for water, where he was immediately accosted by two natives, of whom Magellan left a very terrible account, having described them as a nation of giants and monsters; nor is his narrative entirely without foundation, for they are of the largest size, though not taller than some Englishmen; their strength is proportioned to their bulk, and their voice loud, boisterous, and terrible. What were their manners before the arrival of the Spaniards, it is not possible to discover; but the slaughter made of their countrymen, perhaps without provocation, by these cruel intruders, and the general massacre with which that part of the world had been depopulated, might have raised in them a

suspicion of all strangers, and by consequence made them inhospitable, treacherous, and bloody.

The two who associated themselves with the English appeared much pleased with their new guests, received willingly what was given them, and very exactly observed every thing that passed, seeming more particularly delighted with seeing Oliver, the master-gunner, shoot an English arrow. They shot themselves likewise in emulation, but their arrows always fell to the ground far short of his.

Soon after this friendly contest came another, who observing the familiarity of his countrymen with the strangers, appeared much displeased, and, as the Englishmen perceived, endeavoured to dissuade them from such an intercourse. What effect his arguments had was soon after apparent, for another of Drake's companions, being desirous to show the third Indian a specimen of the English valour and dexterity, attempted likewise to shoot an arrow, but drawing it with his full force, burst the bow-string; upon which the Indians, who were unacquainted with their other weapons, imagined him disarmed, followed the company, as they were walking negligently down towards their boat, and let fly their arrows, aiming particularly at Winter, who had the bow in his hand. He, finding himself wounded in the shoulder, endeavoured to refit his bow, and turning about was pierced with a second arrow in the breast. Oliver, the gunner, immediately presented his piece at the insidious assailants, which failing to take fire gave them time to level another flight of arrows, by which he was killed; nor, perhaps, had any of them escaped, surprized and perplexed as they were, had not Drake,

with his usual presence of mind, animated their courage, and directed their motions, ordering them, by perpetually changing their places, to elude, as much as they could, the aim of their enemies, and to defend their bodies with their targets; and instructing them, by his own example, to pick up, and break the arrows as they fell; which they did with so much diligence, that the Indians were soon in danger of being disarmed. Then Drake himself taking the gun, which Oliver had so unsuccessfully attempted to make use of, discharged it at the Indian that first began the fray and had killed the gunner, aiming it so happily, that the hail shot, with which it was loaded, tore open his belly, and forced him to such terrible outcries, that the Indians, though their numbers increased, and many of their countrymen showed themselves from different parts of the adjoining wood, were too much terrified to renew the assault, and suffered Drake, without molestation, to withdraw his wounded friend, who, being hurt in his lungs, languished two days, and then dying, was interred with his companion, with the usual ceremony of a military funeral.

They stayed here two months afterwards, without receiving any other injuries from the natives, who, finding the danger to which they exposed themselves by open hostilities, and not being able any more to surprize the vigilance of Drake, preferred their safety to revenge.

But Drake had other enemies to conquer or escape, far more formidable than these Barbarians, and insidious practices to obviate, more artful and

dangerous than the ambushes of the Indians; for in this place was laid open a design formed by one of the gentlemen of the fleet, not only to defeat the voyage, but to murder the general.

This transaction is related in so obscure and confused a manner, that it is difficult to form any judgment upon it. The writer, who gives the largest account of it, has suppressed the name of the criminal, which we learn, from a more succinct narrative, published in a collection of travels near that time, to have been Thomas Doughtie. What were his inducements to attempt the destruction of his leader, and the ruin of the expedition, or what were his views if his design had succeeded, what measures he had hitherto taken, whom he had endeavoured to corrupt, with what arts, or what success, we are no where told.

The plot, as the narrative assures us, was laid before their departure from England, and discovered, in its whole extent, to Drake himself in his garden at Plymouth, who, nevertheless, not only entertained the person so accused as one of his company, but, this writer very particularly relates, treated him with remarkable kindness and regard, setting him always at his own table, and lodging him in the same cabin with himself. Nor did he ever discover the least suspicion of his intentions, till they arrived at this place, but appeared, by the authority with which he invested him, to consider him, as one to whom, in his absence, he could most securely entrust the direction of his affairs. At length, in this remote corner of the world, he found out a design formed against his life, called together all his officers, laid before them the

evidence on which he grounded the accusation, and summoned the criminal, who, full of all the horrors of guilt, and confounded at so clear a detection of his whole scheme, immediately confessed his crimes, and acknowledged himself unworthy of longer life: upon which the whole assembly, consisting of thirty persons, after having considered the affair with the attention which it required, and heard all that could be urged in extenuation of his offence, unanimously signed the sentence by which he was condemned to suffer death. Drake, however, unwilling, as it seemed, to proceed to extreme severities, offered him his choice, either of being executed on the island, or set ashore on the main land, or being sent to England to be tried before the council; of which, after a day's consideration, he chose the first, alleging the improbability of persuading any to leave the expedition for the sake of transporting a criminal to England, and the danger of his future state among savages and infidels. His choice, I believe, few will approve: to be set ashore on the main land, was indeed only to be executed in a different manner; for what mercy could be expected from the natives so incensed, but the most cruel and lingering death? But why he should not rather have requested to be sent to England, it is not easy to conceive. In so long a voyage he might have found a thousand opportunities of escaping, perhaps with the connivance of his keepers, whose resentment must probably in time have given way to compassion, or at least by their negligence, as it is easy to believe they would in times of ease and refreshment have remitted their vigilance: at least he

would have gained longer life; and to make death desirable seems not one of the effects of guilt. However, he was, as it is related, obstinately deaf to all persuasions, and adhering to his first choice, after having received the communion, and dined cheerfully with the general, was executed in the afternoon with many proofs of remorse, but none of fear.

How far it is probable that Drake, after having been acquainted with this man's designs, should admit him into his fleet, and afterwards caress, respect, and trust him; or that Doughtie, who is represented as a man of eminent abilities, should engage in so long and hazardous a voyage with no other view than that of defeating it; is left to the determination of the reader. What designs he could have formed with any hope of success, or to what actions worthy of death he could have proceeded without accomplices, for none are mentioned, is equally difficult to imagine. Nor, on the other hand, though the obscurity of the account, and the remote place chosen for the discovery of this wicked project, seem to give some reason for suspicion, does there appear any temptation, from either hope, fear, or interest, that might induce Drake, or any commander in his state, to put to death an innocent man upon false pretences.

After the execution of this man, the whole company, either convinced of the justice of the proceeding, or awed by the severity, applied themselves, without any murmurs, or appearance of discontent, to the prosecution of the voyage; and, having broken up another vessel, and reduced the number of their ships to three, they left the port, and on August the

20th entered the Straits of Magellan, in which they struggled with contrary winds, and the various dangers to which the intricacy of that winding passage exposed them, till night, and then entered a more open sea, in which they discovered an island with a burning mountain. On the 24th they fell in with three more islands, to which Drake gave names, and, landing to take possession of them in the name of his Sovereign, found in the largest so prodigious a number of birds, that they killed three thousand of them in one day. This bird, of which they knew not the name, was somewhat less than a wild goose, without feathers, and covered with a kind of down, unable to fly or rise from the ground, but capable of running and swimming with amazing celerity; they feed on the sea, and come to land only to rest at night or lay their eggs, which they deposit in holes like those of coneys.

From these islands to the South-sea, the strait becomes very crooked and narrow, so that sometimes, by the interposition of headlands, the passage seems shut up, and the voyage entirely stopped. To double these capes is very difficult, on account of the frequent alterations to be made in the course. There, are, indeed, as Magellan observes, many harbours, but in most of them no bottom is to be found.

The land on both sides rises into innumerable mountains: the tops of them are encircled with clouds and vapours, which being congealed fall down in snow, and increase their height by hardening into ice, which is never dissolved; but the vallies are, nevertheless, green, fruitful, and pleasant.

Here Drake, finding the strait in appearance shut up, went in his boat to make farther discoveries, and having found a passage towards the north, was returning to his ships; but curiosity soon prevailed upon him to stop, for the sake of observing a canoe or boat, with several natives of the country in it. He could not at a distance forbear admiring the form of this little vessel, which seemed inclining to a semicircle, the stern and prow standing up, and the body sinking inward; but much greater was his wonder, when, upon a nearer inspection, he found it made only of the barks of trees sewed together with thongs of seal-skin, so artificially that scarcely any water entered the seams. The people were well shaped and painted, like those which have been already described. On the land they had a hut built with poles and covered with skins, in which they had water-vessels and other utensils, made likewise of the barks of trees.

Among these people they had an opportunity of remarking, what is frequently observable in savage countries, how natural sagacity, and unwearied industry, may supply the want of such manufactures, or natural productions, as appear to us absolutely necessary for the support of life. The inhabitants of these islands are wholly strangers to iron and its use, but instead of it make use of the shell of a muscle of prodigious size, found upon their coasts; this they grind upon a stone to an edge, which is so firm and solid, that neither wood nor stone is able to resist it.

September 6, they entered the great South-sea, on which no English vessel had ever been navigated be-

fore, and proposed to have directed their course towards the line, that their men, who had suffered by the severity of the climate, might recover their strength in a warmer latitude. But their designs were scarce formed before they were frustrated; for on Sept. 7, after an eclipse of the moon, a storm arose, so violent, that it left them little hopes of surviving it; nor was its fury so dreadful as its continuance, for it lasted with little intermission till October 28, fifty-two days, during which time they were tossed incessantly from one part of the ocean to another, without any power of spreading their sails, or lying upon their anchors, amidst shelving shores, scattered rocks, and unknown islands, the tempest continually roaring, and the waves dashing over them.

In this storm, on the 30th of September, the Marigold, commanded by Captain Thomas, was separated from them. On the 7th of October, having entered a harbour, where they hoped for some intermission of their fatigues, they were in a few hours forced out to sea by a violent gust, which broke the cable, at which time they lost sight of the Elizabeth, the vice-admiral, whose crew, as was afterwards discovered, wearied with labour, and discouraged by the prospect of future dangers, recovered the Straits on the next day, and, returning by the same passage through which they came, sailed along the coast of Brasil, and on the 2d of June, in the year following, arrived at England.

From this bay, they were driven southward to fifty-five degrees, where among some islands they stayed two days, to the great refreshment of the

crew; but, being again forced into the main sea, they were tossed about with perpetual expectation of perishing, till, soon after, they again came to anchor near the same place, where they found the natives, whom the continuance of the storm had probably reduced to equal distress, rowing from one island to another, and providing the necessaries of life.

It is, perhaps, a just observation, that, with regard to outward circumstances, happiness and misery are equally diffused through all states of human life. In civilized countries, where regular policies have secured the necessaries of life, ambition, avarice, and luxury, find the mind at leisure for their reception, and soon engage it in new pursuits; pursuits that are to be carried on by incessant labour, and whether vain or successful, produce anxiety and contention. Among savage nations, imaginary wants find indeed no place; but their strength is exhausted by necessary toils, and their passions agitated not by contests about superiority, affluence, or precedence, but by perpetual care for the present day, and by fear of perishing for want of food.

But for such reflections as these they had no time; for, having spent three days in supplying themselves with wood and water, they were by a new storm driven to the latitude of fifty-six degrees, where they beheld the extremities of the American coast, and the confluence of the Atlantick and southern ocean.

Here they arrived on the 28th of October, and at last were blessed with the sight of a calm sea, having for almost two months endured such a storm as no traveller has given an account of, and such as in

that part of the world, though accustomed to hurricanes, they were before unacquainted with.

On the 30th of October they steered away towards the place appointed for the rendezvous of the fleet, which was in thirty degrees, and on the next day discovered two islands so well stocked with fowls, that they victualled their ships with them, and then sailed forwards along the coast of Peru till they came to thirty-seven degrees, where finding neither of their ships, nor any convenient port, they came to anchor, November the 25th, at Mucho, an island inhabited by such Indians as the cruelty of the Spanish conquerors had driven from the continent, to whom they applied for water and provisions, offering them in return such things as they imagined most likely to please them. The Indians seemed willing to traffick, and having presented them with fruits, and two fat sheep, would have showed them a place whither they should come for water.

The next morning, according to agreement, the English landed with their water-vessels, and sent two men forward towards the place appointed, who, about the middle of the way, were suddenly attacked by the Indians and immediately slain. Nor were the rest of the company out of danger; for behind the rocks was lodged an ambush of five hundred men, who, starting up from their retreat, discharged their arrows into the boat with such dexterity, that every one of the crew was wounded by them, the sea being then high, and hindering them from either retiring or making use of their weapons. Drake himself received an arrow under his eye, which pierced him

almost to the brain, and another in his head. The danger of these wounds was much increased by the absence of their surgeon, who was in the vice-admiral, so that they had none to assist them but a boy, whose age did not admit of much experience or skill; yet so much were they favoured by Providence, that they all recovered.

No reason could be assigned for which the Indians should attack them with so furious a spirit of malignity, but that they mistook them for Spaniards, whose cruelties might very reasonably incite them to revenge, whom they had driven by incessant persecution from their country, wasting immense tracks of land by massacre and devastation.

On the afternoon of the same day, they set sail, and on the 30th of November dropped anchor in Philips bay, where their boat having been sent out to discover the country, returned with an Indian in his canoe, whom they had intercepted. He was of a graceful stature, dressed in a white coat or gown, reaching almost to his knees, very mild, humble, and docile, such as perhaps were all the Indians, till the Spaniards taught them revenge, treachery, and cruelty.

This Indian, having been kindly treated, was dismissed with presents, and informed, as far as the English could make him understand, what they chiefly wanted, and what they were willing to give in return, Drake ordering his boat to attend him in his canoe, and to set him safe on the land.

When he was ashore, he directed them to wait till his return, and meeting some of his countrymen, gave them such an account of his reception, that, within a few hours, several of them repaired with him to the

boat with fowls, eggs, and a hog, and with them one of their captains, who willingly came into the boat, and desired to be conveyed by the English to their ship.

By this man Drake was informed, that no supplies were to be expected here, but that southward, in a place to which he offered to be his pilot, there was great plenty. This proposal was accepted, and on the 5th of December, under the direction of the good-natured Indian, they came to anchor in the harbour called, by the Spaniards, Valperizo, near the town of St. James of Chiuli, where they met not only with sufficient stores of provision, and with storehouses full of the wines of Chili, but with a ship called the Captain of Morial, richly laden, having, together with large quantities of the same wines, some of the fine gold of Baldivia, and a great cross of gold set with emeralds.

Having spent three days in storing their ships with all kinds of provision in the utmost plenty, they departed, and landed their Indian pilot where they first received him, after having rewarded him much above his expectations or desires.

They had now little other anxiety than for their friends who had been separated from them, and whom they now determined to seek; but considering that, by entering every creek and harbour with their ship, they exposed themselves to unnecessary dangers, and that their boat would not contain such a number as might defend themselves against the Spaniards, they determined to station their ship at some place, where they might commodiously build a pinnace, which, being of light burden, might easily sail where the ship was in danger of being stranded, and at the

same time might carry a sufficient force to resist the enemy, and afford better accommodation than could be expected in the boat.

To this end, on the 19th of December, they entered a bay near Cippo, a town inhabited by Spaniards, who, discovering them, immediately issued out to the number of an hundred horsemen, with about two hundred naked Indians running by their sides. The English, observing their approach, retired to their boat, without any loss, except of one man, whom no persuasions or entreaties could move to retire with the rest, and who, therefore, was shot by the Spaniards, who, exulting at the victory, commanded the Indians to draw the dead carcase from the rock on which he fell, and in the sight of the English beheaded it, then cut off the right hand, and tore out the heart, which they carried away, having first commanded the Indians to shoot their arrows all over the body. The arrows of the Indians were made of green wood for the immediate service of the day; the Spaniards, with the fear that always harasses oppressors, forbidding them to have any weapons, when they do not want their present assistance.

Leaving this place, they soon found a harbour more secure and convenient, where they built their pinnace, in which Drake went to seek his companions, but, finding the wind contrary, he was obliged to return in two days.

Leaving this place soon after, they sailed along the coast in search of fresh water, and, landing at Turaputaca, they found a Spaniard asleep, with silver bars lying by him to the value of three thousand ducats;

not all the insults which they had received from his countrymen could provoke them to offer any violence to his person, and therefore they carried away his treasure, without doing him any farther harm.

Landing in another place, they found a Spaniard driving eight Peruvian sheep, which are the beasts of burthen in that country, each laden with an hundred pounds weight of silver, which they seized likewise, and drove to their boats.

Further along the coast lay some Indian towns, from which the inhabitants repaired to the ship, on floats made of seal-skins, blown full of wind, two of which they fasten together, and, sitting between them, row with great swiftness, and carry considerable burthens. They very readily traded for glass and such trifles, with which the old and the young seemed equally delighted.

Arriving at Mormorena on the 26th of January, Drake invited the Spaniards to traffick with him, which they agreed to, and supplied him with necessaries, selling to him, among other provisions, some of those sheep which have been mentioned, whose bulk is equal to that of a cow, and whose strength is such that one of them can carry three tall men upon his back; their necks are like a camel's, and their heads like those of our sheep. They are the most useful animals of this country, not only affording excellent fleeces and wholesome flesh, but serving as carriages over rocks and mountains where no other beast can travel, for their foot is of a peculiar form, which enables them to tread firm in the most steep and slippery places.

On all this coast, the whole soil is so impregnated with silver, that five ounces may be separated from an hundred pound weight of common earth.

Still coasting, in hopes of meeting their friends, they anchored on the 7th of February before Aria, where they took two barks with about eight hundred pound weight of silver, and, pursuing their course, seized another vessel laden with linens.

On the 15th of February 1578, they arrived at Lima, and entered the harbour without resistance, though thirty ships were stationed there, of which seventeen were equipped for their voyage, and many of them are represented in the narrative as vessels of considerable force; so that their security seems to have consisted, not in their strength, but in their reputation, which had so intimidated the Spaniards, that the sight of their own superiority could not rouse them to opposition. Instances of such panick terrors are to be met with in other relations; but as they are, for the most part, quickly dissipated by reason and reflection, a wise commander will rarely found his hopes of success on them; and, perhaps, on this occasion, the Spaniards scarcely deserve a severer censure for their cowardice, than Drake for his temerity.

In one of these ships they found fifteen hundred bars of silver; in another a chest of money; and very rich lading in many of the rest, of which the Spaniards tamely suffered them to carry the most valuable part away, and would have permitted them no less peaceably to burn their ships; but Drake never made war with a spirit of cruelty or revenge,

or carried hostilities further than was necessary for his own advantage or defence.

They set sail the next morning towards Panama, in quest of the Caca Fuego, a very rich ship, which had sailed fourteen days before, bound thither from Lima, which they overtook on the 1st of March, near Cape Francisco, and, boarding it, found not only a quantity of jewels, and twelve chests of ryals of plate, but eighty pounds weight of gold, and twenty-six tons of uncoined silver, with pieces of wrought plate to a great value. In unlading this prize they spent six days, and then, dismissing the Spaniards, stood off to sea.

Being now sufficiently enriched, and having lost all hopes of finding their associates, and perhaps beginning to be infected with that desire of ease and pleasure which is the natural consequence of wealth obtained by dangers and fatigues, they began to consult about their return home, and, in pursuance of Drake's advice, resolved first to find out some convenient harbour, where they might supply themselves with wood and water, and then endeavour to discover a passage from the South-sea into the Atlantic ocean; a discovery which would not only enable them to return home with less danger, and in a shorter time, but would much facilitate the navigation in those parts of the world.

For this purpose they had recourse to a port in the island of Caines, where they met with fish, wood, and fresh water, and in their course took a ship laden with silk and linen, which was the last that they met with on the coast of America.

But being desirous of storing themselves for a

long course, they touched, April the 15th, at Guatulco, a Spanish island, where they supplied themselves with provisions, and seized a bushel of ryals of silver.

From Guatuleo, which lies in 15 deg. 40 min. they stood out to sea, and, without approaching any land, sailed forward, till on the night following, the 3d of June, being then in the latitude of 38 degrees, they were suddenly benumbed with such cold blasts, that they were scarcely able to handle the ropes. This cold increased upon them, as they proceeded, to such a degree, that the sailors were discouraged from mounting upon the deck; nor were the effects of the climate to be imputed to the warmth of the regions to which they had been lately accustomed, for the ropes were stiff with frost, and the meat could scarcely be conveyed warm to the table.

On June 17th they came to anchor in 38 deg. 30 min. when they saw the land naked, and the trees without leaves, and in a short time had opportunities of observing that the natives of that country were not less sensible of the cold than themselves; for the next day came a man rowing in his canoe towards the ship, and at a distance from it made a long oration, with very extraordinary gesticulations, and great appearance of vehemence, and a little time afterwards made a second visit in the same manner, and then returning a third time, he presented them, after his harangue was finished, with a kind of crown of black feathers, such as their kings wear upon their heads, and a basket of rushes filled with a particular herb, both which he fastened to a short stick, and threw into the boat; nor

could he be prevailed upon to receive any thing in return, though pushed towards him upon a board; only he took up a hat which was flung into the water.

Three days afterwards, their ship, having received some damage at sea, was brought nearer to land, that the lading might be taken out. In order to which, the English, who had now learned not too negligently to commit their lives to the mercy of savage nations, raised a kind of fortification with stones, and built their tents within it. All this was not beheld by the inhabitants without the utmost astonishment, which incited them to come down in crowds to the coast, with no other view, as it appeared, than to worship the new divinities that had condescended to touch upon their country.

Drake was far from countenancing their errors, or taking advantage of their weakness to injure or molest them; and therefore, having directed them to lay aside their bows and arrows, he presented them with linen, and other necessaries, of which he showed them the use. They then returned to their habitations, about three quarters of a mile from the English camp, where they made such loud and violent outcries, that they were heard by the English, who found that they still persisted in their first notions, and were paying them their kind of melancholy adoration.

Two days afterwards they perceived the approach of a far more numerous company, who stopped at the top of a hill which overlooked the English settlement, while one of them made a long oration, at the end of which all the assembly bowed their bodies, and pronounced the syllable *Oh* with a so-

lemn tone, as by way of confirmation of what had been said by the orator. Then the men, laying down their bows, and leaving the women and children on the top of the hill, came down towards the tents, and seemed transported in the highest degree at the kindness of the general, who received their gifts, and admitted them to his presence. The women at a distance appeared seized with a kind of frenzy, such as that of old among the Pagans in some of their religious ceremonies, and in honour, as it seemed, of their guests tore their cheeks and bosoms with their nails, and threw themselves upon the stones with their naked bodies till they were covered with blood.

These cruel rites, and mistaken honours, were by no means agreeable to Drake, whose predominant sentiments were notions of piety, and, therefore, not to make that criminal in himself by his concurrence, which, perhaps, ignorance might make guiltless in them, he ordered his whole company to fall upon their knees, and, with their eyes lifted up to heaven, that the savages might observe that their worship was addressed to a Being residing there, they all joined in praying that this harmless and deluded people might be brought to the knowledge of the true religion, and the doctrines of our blessed Saviour; after which they sung psalms, a performance so pleasing to their wild audience, that in all their visits they generally first accosted them with a request that they would sing. They then returned all the presents which they had received, and retired.

Three days after this, on June 25, 1579, our general received two ambassadors from the Hioh, or

king of the country, who, intending to visit the camp, required that some token might be sent him of friendship and peace; this request was readily complied with, and soon after came the king, attended by a guard of about an hundred tall men, and preceded by an officer of state, who carried a sceptre made of black wood, adorned with chains of a kind of bone or horn, which are marks of the highest honour among them, and having two crowns, made as before, with feathers fastened to it, with a bag of the same herb which was presented to Drake at his first arrival.

Behind him was the king himself, dressed in a coat of coney-skins, with a cawl woven with feathers upon his head, an ornament so much in estimation there, that none but the domesticks of the king are allowed to wear it; his attendants followed him, adorned nearly in the same manner; and after them came the common people, with baskets plaited so artificially that they held water, in which, by way of sacrifice, they brought roots and fish.

Drake, not lulled into security, ranged his men in order of battle, and waited their approach, who coming nearer stood still while the sceptre-bearer made an oration, at the conclusion of which they again came forward to the foot of the hill, and then the sceptre-bearer began a song, which he accompanied with a dance, in both which the men joined, but the women danced without singing.

Drake now, distrusting them no longer, admitted them into his fortification, where they continued their song and dance a short time; and then both the king, and some others of the company, made long harangues, in which it appeared, by the rest of

their behaviour, that they entreated him to accept of their country, and to take the government of it into his own hands; for the king, with the apparent concurrence of the rest, placed the crown upon his head, graced him with the chains and other signs of authority, and saluted him by the title of Hioh.

The kingdom thus offered, though of no farther value to him than as it furnished him with present necessaries, Drake thought it not prudent to refuse; and therefore took possession of it in the name of Queen Elizabeth, not without ardent wishes that this acquisition might have been of use to his native country, and that so mild and innocent a people might have been united to the church of Christ.

The kingdom being thus consigned, and the grand affair at an end, the common people left their king and his domesticks with Drake, and dispersed themselves over the camp; and when they saw any one that pleased them by his appearance more than the rest, they tore their flesh, and vented their outcries as before, in token of reverence and admiration.

They then proceeded to show them their wounds and diseases, in hopes of a miraculous and instantaneous cure; to which the English, to benefit and undeceive them at the same time, applied such remedies as they used on the like occasions.

They were now grown confident and familiar, and came down to the camp every day repeating their ceremonies and sacrifices, till they were more fully informed how disagreeable they were to those whose favour they were so studious of obtaining: they then visited them without adoration indeed, but with a

curiosity so ardent, that it left them no leisure to provide the necessaries of life, with which the English were therefore obliged to supply them.

They had then sufficient opportunity to remark the customs and dispositions of these new allies, whom they found tractable and benevolent, strong of body, far beyond the English, yet unfurnished with weapons, either for assault or defence, their bows being too weak for any thing but sport. Their dexterity in taking fish was such, that, if they saw them so near the shore that they could come to them without swimming, they never missed them.

The same curiosity that had brought them in such crowds to the shore, now induced Drake, and some of his company, to travel up into the country, which they found, at some distance from the coast, very fruitful, filled with large deer, and abounding with a peculiar kind of coneys, smaller than ours, with tails like that of a rat, and paws such as those of a mole; they have bags under their chin, in which they carry provisions to their young.

The houses of the inhabitants are round holes dug in the ground, from the brink of which they raise rafters, or piles shelving towards the middle, where they all meet, and are crammed together; they lie upon rushes, with the fire in the midst, and let the smoke fly out at the door.

The men are generally naked; but the women make a kind of petticoat of bulrushes, which they comb like hemp, and throw the skin of a deer over their shoulders. They are very modest, tractable, and obedient to their husbands.

Such is the condition of this people; and not very different is, perhaps, the state of the greatest part of mankind. Whether more enlightened nations ought to look upon them with pity, as less happy than themselves, some sceptics have made, very unnecessarily, a difficulty of determining. More, they say, is lost by the perplexities than gained by the instruction of science; we enlarge our vices with our knowledge, and multiply our wants with our attainments, and the happiness of life is better secured by the ignorance of vice than by the knowledge of virtue.

The fallacy by which such reasoners have imposed upon themselves, seems to arise from the comparison which they make, not between two men equally inclined to apply the means of happiness in their power to the end for which Providence conferred them, but furnished in unequal proportions with the means of happiness, which is the true state of savage and polished nations, but between two men, of which he to whom Providence has been most bountiful destroys the blessings by negligence or obstinate misuse; while the other, steady, diligent, and virtuous, employs his abilities and conveniences to their proper end. The question is not, Whether a good Indian or bad Englishman be most happy? but, Which state is most desirable, supposing virtue and reason the same in both?

Nor is this the only mistake which is generally admitted in this controversy, for these reasoners frequently confound innocence with the mere incapacity of guilt. He that never saw, or heard, or thought of strong liquors, cannot be proposed as a pattern of sobriety.

This land was named, by Drake, Albion, from its white cliffs, in which it bore some resemblance to his native country; and the whole history of the resignation of it to the English was engraven on a piece of brass, then nailed on a post, and fixed up before their departure, which being now discovered by the people to be near at hand, they could not forbear perpetual lamentations. When the English on the 23rd of July weighed anchor, they saw them climbing to the tops of hills, that they might keep them in sight, and observed fires lighted up in many parts of the country, on which, as they supposed, sacrifices were offered.

Near this harbour they touched at some islands, where they found great numbers of seals; and, despairing now to find any passage through the northern parts, he, after a general consultation, determined to steer away to the Moluccas, and setting sail July 25th, he sailed for sixty-eight days without sight of land; and on September 30th arrived within view of some islands, situate about eight degrees northward from the line, from whence the inhabitants resorted to them in canoes, hollowed out of the solid trunk of a tree, and raised at both ends so high above the water, that they seemed almost a semicircle; they were burnished in such a manner that they shone like ebony, and were kept steady by a piece of timber, fixed on each side of them, with strong canes, that were fastened at one end to the boat, and at the other to the end of the timber.

The first company that came brought fruits, potatoes, and other things of no great value, with an appearance of traffick, and exchanged their lading for

other commodities, with great show of honesty and friendship; but having, as they imagined, laid all suspicion asleep, they soon sent another fleet of canoes, of which the crews behaved with all the insolence of tyrants, and all the rapacity of thieves; for, whatever was suffered to come into their hands, they seemed to consider as their own, and would neither pay for it nor restore it; and at length, finding the English resolved to admit them no longer, they discharged a shower of stones from their boats, which insult Drake prudently and generously returned by ordering a piece of ordnance to be fired without hurting them, at which they were so terrified, that they leaped into the water, and hid themselves under the canoes.

Having for some time but little wind, they did not arrive at the Moluccas till the 3d of November, and then, designing to touch at Tidore, they were visited, as they sailed by a little island belonging to the king of Ternate, by the viceroy of the place, who informed them, that it would be more advantageous for them to have recourse to his master for supplies and assistance than to the king of Ternate, who was in some degree dependant on the Portuguese, and that he would himself carry the news of their arrival, and prepare their reception.

Drake was by the arguments of the viceroy prevailed upon to alter his resolution, and, on November 5, cast anchor before Ternate; and scarce was he arrived, before the viceroy, with others of the chief nobles, came out in three large boats, rowed by forty men on each side, to conduct the ship into a safe harbour; and soon after the king

himself, having received a velvet cloak by a messenger from Drake, as a token of peace, came with such a retinue and dignity of appearance as was not expected in those remote parts of the world. He was received with discharges of cannons and every kind of musick, with which he was so much delighted, that, desiring the musicians to come down into the boat, he was towed along in it at the stern of the ship.

The king was of a graceful stature, and regal carriage, of a mild aspect, and low voice; his attendants were dressed in white cotton or calico, of whom some, whose age gave them a venerable appearance, seemed his counsellors, and the rest officers or nobles; his guards were not ignorant of fire-arms, but had not many among them, being equipped for the most part with bows and darts.

The king, having spent some time in admiring the multitude of new objects that presented themselves, retired as soon as the ship was brought to anchor, and promised to return on the day following; and in the mean time the inhabitants, having leave to traffick, brought down provisions in great abundance.

At the time when the king was expected, his brother came aboard, to request of Drake that he would come to the castle, proposing to stay himself as a hostage for his return. Drake refused to go, but sent some gentlemen, detaining the king's brother in the mean time.

These gentlemen were received by another of the king's brothers, who conducted them to the council-house near the castle, in which they were directed to

walk: there they found threescore old men, privy counsellors to the king, and on each side of the door without stood four old men of foreigu countries, who served as interpreters in commerce.

In a short time the king came from the castle, dressed in cloth of gold, with his hair woven into gold rings, a chain of gold upon his neck, and on his hands rings very artificially set with diamonds and jewels of great value; over his head was borne a rich canopy: and by his chair of state, on which he sat down when he had entered the house, stood a page with a fan set with sapphires, to moderate the excess of the heat. Here he received the com pliments of the English, and then honourably dismissed them.

The castle, which they had some opportunity of observing, seemed of no great force; it was built by the Portuguese, who, attempting to reduce this kingdom into an absolute subjection, murdered the king, and intended to pursue their scheme by the destruction of all his sons; but the general abhorrence, which cruelty and perfidy naturally excite, armed all the nation against them, and procured their total expulsion from all the dominions of Ternate, which, from that time increasing in power, continued to make new conquests, and to deprive them of other acquisitions.

While they lay before Ternate, a gentleman came on board attended by his interpreter. He was dressed somewhat in the European manner, and soon distinguished himself from the natives of Ternate, or any other country that they had seen, by

civility and apprehension. Such a visitant may easily be imagined to excite their curiosity, which he gratified by informing them that he was a native of China, of the family of the king then reigning; and that being accused of a capital crime, of which, though he was innocent, he had not evidence to clear himself, he had petitioned the king that he might not be exposed to a trial, but that his cause might be referred to Divine Providence, and that he might be allowed to leave his country, with a prohibition against returning, unless Heaven, in attestation of his innocence, should enable him to bring back to the king some intelligence that might be to the honour and advantage of the empire of China. In search of such information he had now spent three years, and had left Tidore for the sake of conversing with the English general, from whom he hoped to receive such accounts as would enable him to return with honour and safety.

Drake willingly recounted all his adventures and observations, to which the Chinese exile listened with the utmost attention and delight, and, having fixed them in his mind, thanked God for the knowledge he had gained. He then proposed to the English general to conduct him to China, recounting, by way of invitation, the wealth, extent, and felicity of that empire; but Drake could not be induced to prolong his voyage.

He therefore set sail on the 9th of November in quest of some convenient harbour, in a desert island, to refit his ship, not being willing, as it seems, to trust the generosity of the king of Ternate. Five days afterwards he found a very commodious harbour

in an island overgrown with wood, where he repaired his vessel and refreshed his men without danger or interruption.

Leaving this place the 12th of December, they sailed towards the Celebes; but, having a wind not very favourable, they were detained among a multitude of islands, mingled with dangerous shallows, till January 9, 1580. When they thought themselves clear, and were sailing forwards with a strong gale, they were at the beginning of the night surprised in their course by a sudden shock, of which the cause was easily discovered, for they were thrown upon a shoal, and by the speed of their course fixed too fast for any hope of escaping. Here even the intrepidity of Drake was shaken, and his dexterity baffled; but his piety, however, remained still the same, and what he could not now promise himself from his own ability, he hoped from the assistance of Providence. The pump was plied, and the ship found free from new leaks.

The next attempt was to discover towards the sea some place where they might fix their boat, and from thence drag the ship into deep water; but upon examination it appeared that the rock, on which they had struck, rose perpendicularly from the water, and that there was no anchorage, nor any bottom to be found a boat's length from the ship. But this discovery, with its consequences, was by Drake wisely concealed from the common sailors, lest they should abandon themselves to despair, for which there was, indeed, cause; there being no prospect left but that they must there sink with the ship,

which must undoubtedly be soon dashed to pieces, or perish in attempting to reach the shore in their boat, or be cut in pieces by barbarians if they should arrive at land.

In the midst of this perplexity and distress, Drake directed that the sacrament should be administered, and his men fortified with all the consolation which religion affords; then persuaded them to lighten the vessel by throwing into the sea part of their lading, which was cheerfully complied with, but without effect. At length, when their hopes had forsaken them, and no new struggles could be made, they were on a sudden relieved by a remission of the wind, which, having hitherto blown strongly against the side of the ship which lay towards the sea, held it upright against the rock; but when the blast slackened (being then low water) the ship lying higher with that part which rested on the rock than with the other, and being borne up no longer by the wind, reeled into the deep water, to the surprise and joy of Drake and his companions.

This was the greatest and most inextricable distress which they had ever suffered, and made such an impression upon their minds, that for some time afterwards they durst not adventure to spread their sails, but went slowly forward with the utmost circumspection.

They thus continued their course without any observable occurrence, till on the 11th of March, they came to an anchor before the island of Java, and, sending to the king a present of cloth and silks, received from him, in return, a large quan-

tity of provisions; and the day following Drake went himself on shore, and entertained the king with his musick, and obtained leave to store his ship with provisions.

The island is governed by a great number of petty kings, or raias, subordinate to one chief; of these princes three came on board together a few days after their arrival; and, having upon their return recounted the wonders which they had seen, and the civility with which they had been treated, incited others to satisfy their curiosity in the same manner; and raia Donan, the chief king, came himself to view the ship, with the warlike armaments and instruments of navigation.

This intercourse of civilities somewhat retarded the business for which they came; but at length they not only victualled their ship, but cleansed the bottom, which, in the long course, was overgrown with a kind of shell-fish that impeded her passage.

Leaving Java on March 26, they sailed homewards by the Cape of Good Hope, which they saw on June the 5th; on the 15th of August passed the Tropic; and on the 26th of September arrived at Plymouth, where they found that, by passing through so many different climates, they had lost a day in their account of time, it being Sunday by their journal, but Monday by the general computation.

In this hazardous voyage they had spent two years, ten months, and some odd days; but were recompensed for their toils by great riches, and the

universal applause of their countrymen. Drake afterwards brought his ship up to Deptford, where queen Elizabeth visited him on board his ship, and conferred the honour of knighthood upon him; an honour in that illustrious reign not made cheap by prostitution, nor even bestowed without uncommon merit.

It is not necessary to give an account equally particular of the remaining part of his life, as he was no longer a private man, but engaged in publick affairs, and associated in his expeditions with other generals, whose attempts, and the success of them, are related in the histories of those times.

In 1585, on the 12th of September, Sir Francis Drake set sail from Plymouth with a fleet of five and twenty ships and pinnaces, of which himself was admiral, Captain Martin Forbisher vice-admiral, and Captain Francis Knollis rear-admiral; they were fitted out to cruize upon the Spaniards; and having touched at the isle of Bayonne, and plundered Vigo, put to sea again, and on the 16th of November arrived before St. Jago, which they entered without resistance, and rested there fourteen days, visiting in the mean time San Domingo, a town within the land, which they found likewise deserted; and, carrying off what they pleased of the produce of the island, they at their departure destroyed the town and villages, in revenge of the murder of one of their boys, whose body they found mangled in a most inhuman manner.

From this island they pursued their voyage to the West Indies, determining to attack St. Domingo, in Hispaniola, as the richest place in that part

of the world: they therefore landed a thousand men, and with small loss entered the town, of which they kept possession for a month without interruption or alarm; during which time a remarkable accident happened, which deserves to be related.

Drake, having some intention of treating with the Spaniards, sent to them a negro-boy with a flag of truce, which one of the Spaniards so little regarded, that he stabbed him through the body with a lance. The boy, notwithstanding his wound, came back to the general, related the treatment which he had found, and died in his sight. Drake was so incensed at this outrage, that he ordered two friars, then his prisoners, to be conveyed with a guard to the place where the crime was committed, and hanged up in the sight of the Spaniards, declaring that two Spanish prisoners should undergo the same death every day till the offender should be delivered up by them: they were too well acquainted with the character of Drake not to bring him on the day following, when, to impress the shame of such actions more effectually upon them, he compelled them to execute him with their own hands. Of this town, at their departure, they demolished part, and admitted the rest to be ransomed for five and twenty thousand ducats.

From thence they sailed to Carthagena, where the enemy having received intelligence of the fate of St. Domingo, had strengthened their fortifications, and prepared to defend themselves with great obstinacy; but the English, landing in the night, came upon them by a way which they did not sus-

pect, and being better armed, partly by surprise, and partly by superiority of order and valour, became masters of the place, where they stayed without fear or danger six weeks, and at their departure received an hundred and ten thousand ducats, for the ransom of the town.

They afterwards took St. Augustin, and touching at Virginia, took on board the governor, Mr. Lane, with the English that had been left there the year before by Sir Walter Raleigh, and arrived at Portsmouth on July 28, 1586, having lost in the voyage seven hundred and fifty men. The gain of this expedition amounted to sixty thousand pounds, of which forty were the share of the adventurers who fitted out the ships, and the rest, distributed among the several crews, amounted to six pounds each man. So cheaply is life sometimes hazarded.

The transactions against the Armada, 1588, are in themselves far more memorable, but less necessary to be recited in this succinct narrative; only let it be remembered, that the post of vice-admiral of England, to which Sir Francis Drake was then raised, is a sufficient proof, that no obscurity of birth, or meanness of fortune, is unsurmountable to bravery and diligence.

In 1595, Sir Francis Drake and Sir John Hawkins were sent with a fleet to the West-Indies, which expedition was only memorable for the destruction of Nombre de Dios, and the death of the two commanders, of whom Sir Francis Drake died January 9, 1597, and was thrown into the sea in a leaden coffin, with all the pomp of naval obsequies.

It is reported by some that the ill success of this voyage hastened his death. Upon what this conjecture is grounded does not appear; and we may be allowed to hope, for the honour of so great a man, that it is without foundation; and that he, whom no series of success could ever betray to vanity or negligence, could have supported a change of fortune without impatience or dejection.

BARRETIER.*

HAVING not been able to procure materials for a complete life of Mr. Barretier, and being nevertheless willing to gratify the curiosity justly raised in the publick by his uncommon attainments, we think the following extracts of letters, written by his father, proper to be inserted in our collection, as they contain many remarkable passages, and exhibit a general view of his genius and learning.

JOHN PHILIP BARRETIER was born at Schwabach, January 19, 1720-21. His father was a Calvinist minister of that place, who took upon himself the care of his education. What arts of instruction he used, or by what method he regulated the studies of his son, we are not able to inform the publick; but take this opportunity of intreating those, who have received more complete intelligence, not to deny mankind so great a benefit as the improvement of education. If Mr. Le Fevre thought the method in which he taught his children, worthy to be communicated to the learned world, how justly may Mr. Barretier claim the universal attention of mankind to a scheme of education that has produced such a stu-

* This article was first printed in the Gentleman's Magazine for 1740, 1741, and 1742. The proper spelling is BARATIER. C.

pendous progress! The authors, who have endeavoured to teach certain and unfailing rules for obtaining a long life, however they have failed in their attempts, are universally confessed to have, at least, the merit of a great and noble design, and to have deserved gratitude and honour. How much more then is due to Mr. Barretier, who has succeeded in what they have only attempted? for to prolong life, and improve it, are nearly the same. If to have all that riches can purchase, is to be rich; if to do all that can be done in a long time, is to live long; he is equally a benefactor to mankind, who teaches them to protract the duration, or shorten the business of life.

That there are few things more worthy our curiosity than this method, by which the father assisted the genius of the son, every man will be convinced, that considers the early proficiency at which it enabled him to arrive; such a proficiency as no one has yet reached at the same age, and to which it is therefore probable that every advantageous circumstance concurred.

At the age of nine years, he not only was master of five languages, an attainment in itself almost incredible, but understood, says his father, the holy writers, better in their original tongues, than in his own. If he means by this assertion, that he knew the sense of many passages in the original, which were obscure in the translation, the account, however wonderful, may be admitted; but if he intends to tell his correspondent, that his son was better acquainted with the two languages of the Bible than with his own, he must be allowed to speak hyper-

bolically, or to admit that his son had somewhat neglected the study of his native language; or we must own, that the fondness of a parent has transported him into some natural exaggerations.

Part of this letter I am tempted to suppress, being unwilling to demand the belief of others to that which appears incredible to myself; but as my incredulity may, perhaps, be the product rather of prejudice than reason, as envy may beget a disinclination to admit so immense a superiority, and as an account is not to be immediately censured as false, merely because it is wonderful, I shall proceed to give the rest of his father's relation, from his letter of the 3d of March 1729-30. He speaks, continues he, German, Latin, and French, equally well. He can, by laying before him a translation, read any of the books of the Old or New Testament in its original language, without hesitation or perplexity. *He is no stranger to biblical criticism* or philosophy, nor unacquainted with ancient and modern geography, and is qualified to support a conversation with learned men, who frequently visit and correspond with him.

In his eleventh year, he not only published a learned letter in Latin, but translated the travels of Rabbi Benjamin from the Hebrew into French, which he illustrated with notes, and accompanied with dissertations; a work in which his father, as he himself declares, could give him little assistance, as he did not understand the rabbinical dialect.

The reason, for which his father engaged him in this work, was only to prevail upon him to write a fairer hand than he had hitherto accustomed himself

to do, by giving him hopes, that, if he should translate some little author, and offer a fair copy of his version to some bookseller, he might, in return for it, have other books which he wanted and could not afford to purchase.

Incited by this expectation, he fixed upon the "Travels of Rabbi Benjamin," as most proper for his purpose, being a book neither bulky nor common, and in one month completed his translation, applying only one or two hours a day to that particular task. In another month, he drew up the principal notes; and, in the third, wrote some dissertations upon particular passages which seemed to require a larger examination.

These notes contain so many curious remarks and enquiries, out of the common road of learning, and afford so many instances of penetration, judgment, and accuracy, that the reader finds in every page some reason to persuade him that they cannot possibly be the work of a child, but of a man long accustomed to these studies, enlightened by reflection, and dextrous by long practice in the use of books. Yet, that it is the performance of a boy thus young, is not only proved by the testimony of his father, but by the concurrent evidence of Mr. Le Maitre, his associate in the church of Schwabach, who not only asserts his claim to this work, but affirms that he heard him at six years of age explain the Hebrew text as if it had been his native language; so that the fact is not to be doubted without a degree of incredulity, which it will not be very easy to defend.

This copy was however far from being written with the neatness which his father desired; nor did

the booksellers, to whom it was offered, make proposals very agreeable to the expectations of the young translator; but after having examined the performance in their manner, and determined to print it upon conditions not very advantageous, returned it to be transcribed, that the printers might not be embarrassed with a copy so difficult to read.

Barretier was now advanced to the latter end of his twelfth year, and had made great advances in his studies, notwithstanding an obstinate tumour in his left hand, which gave him great pain, and obliged him to a tedious and troublesome method of cure; and reading over his performance, was so far from contenting himself with barely transcribing it, that he altered the greatest part of the notes, new-modelled the dissertations, and augmented the book to twice its former bulk.

The few touches which his father bestowed upon the revisal of the book, though they are minutely set down by him in the preface, are so inconsiderable that it is not necessary to mention them; and it may be much more agreeable, as well as useful, to exhibit the short account which he there gives of the method by which he enabled his son to shew so early how easy an attainment is the knowledge of the languages, a knowledge which some men spend their lives in cultivating, to the neglect of more valuable studies, and which they seem to regard as the highest perfection of human nature.

What applauses are due to an old age, wasted in a scrupulous attention to particular accents and etymologies, may appear, says his father, by seeing

how little time is required to arrive at such an eminence in these studies as many even of these venerable doctors have not attained, for want of rational methods and regular application.

This censure is doubtless just upon those who spend too much of their lives upon useless niceties, or who appear to labour without making any progress; but as the knowledge of language is necessary, and a minute accuracy sometimes requisite, they are by no means to be blamed, who, in compliance with the particular bent of their own minds, make the difficulties of dead languages their chief study, and arrive at excellence proportionate to their application, since it was to the labour of such men that his son was indebted for his own learning.

The first languages which Barretier learned were the French, German, and Latin, which he was taught not in the common way by a multitude of definitions, rules, and exceptions, which fatigue the attention and burthen the memory, without any use proportionate to the time which they require, and the disgust which they create. The method by which he was instructed was easy and expeditious, and therefore pleasing. He learned them all in the same manner, and almost at the same time, by conversing in them indifferently with his father.

The other languages, of which he was master, he learned by a method yet more uncommon. The only book which he made use of was the Bible, which his father laid before him in the language that he then proposed to learn, accompanied with a translation, being taught by degrees the inflections of nouns and verbs. This method, says his father,

made the Latin more familiar to him in his fourth year than any other language.

When he was near the end of his sixth year, he entered upon the study of the Old Testament in its original language, beginning with the book of Genesis, to which his father confined him for six months; after which he read cursorily over the rest of the historical books, in which he found very little difficulty, and then applied himself to the study of the poetical writers, and the prophets, which he read over so often, with so close an attention and so happy a memory, that he could not only translate them without a moment's hesitation into Latin or French, but turn with the same facility the translations into the original language in his tenth year.

Growing at length weary of being confined to a book which he could almost entirely repeat, he deviated by stealth into other studies, and, as his translation of Benjamin is a sufficient evidence, he read a multitude of writers of various kinds. *In his twelfth year he applied more particularly to the study of the fathers*, and councils of the six first centuries, and began to make a regular collection of their canons. He read every author in the original, having discovered so much negligence or ignorance in most translations, that he paid no regard to their authority.

Thus he continued his studies, neither drawn aside by pleasures nor discouraged by difficulties. The greatest obstacle to his improvement was want of books, with which his narrow fortune could not liberally supply him; so that he was obliged to borrow the greatest part of those which his studies required, and to return them when he had read them, without

being able to consult them occasionally, or to recur to them when his memory should fail him.

It is observable, that neither his diligence, unintermitted as it was, nor his want of books, a want of which he was in the highest degree sensible, ever produced in him that asperity, which a long and recluse life, without any circumstance of disquiet, frequently creates. He was always gay, lively, and facetious, a temper which contributed much to recommend his learning, and which some students much superior in age would consult their ease, their reputation, and their interest, by copying from him.

In the year 1735 he published *Anti-Artemonius, sive Initium Evangelii S. Joannis, adversus Artemonium vindicatum*, and attained such a degree of reputation, that not only the publick, but *princes, who are commonly the last* by whom merit is distinguished, began to interest themselves in his success, for the same year the king of Prussia, who had heard of his early advances in literature on account of a scheme for discovering the longitude which had been sent to the Royal Society of Berlin, and which was transmitted afterwards by him to Paris and London, engaged to take care of his fortune, having received further proofs of his abilities at his own court.

Mr. Barretier, being promoted to the cure of the church of Stetin, was obliged to travel with his son thither from Schwabach, through Leipsic and Berlin, a journey very agreeable to his son, as it would furnish him with new opportunities of improving his knowledge, and extending his acquaintance among men of letters. For this purpose they stayed some

time at Leipsic, and then travelled to Hall, where young Barretier so distinguished himself in his conversation with the professors of the university, that they offered him his degree of doctor in philosophy, a dignity correspondent to that of master of arts among us. Barretier drew up that night some positions in philosophy, and the mathematicks, which he sent immediately to the press, and defended the next day in a crowded auditory, with so much wit, spirit, presence of thought, and strength of reason, that the whole university was delighted and amazed; he was then admitted to his degree, and attended by the whole concourse to his lodgings, with compliments and acclamations.

His *Theses* or philosophical positions, which he printed in compliance with the practice of that university, ran through several editions in a few weeks, and no testimony of regard was wanting that could contribute to animate him in his progress.

When they arrived at Berlin, the king ordered him to be brought into his presence, and was so much pleased with his conversation, that he sent for him almost every day during his stay at Berlin; and diverted himself with engaging him in conversations upon a multitude of subjects, and in disputes with learned men; on all which occasions he acquitted himself so happily, that the king formed the highest ideas of his capacity, and future eminence. And thinking, perhaps with reason, that active life was the noblest sphere of a great genius, he recommended to him the study of modern history, the customs of nations, and those parts of learning, that are of use

in publick transactions and civil employments, declaring that such abilities properly cultivated might exalt him, in ten years, to be the greatest minister of state in Europe. Barretier, whether we attribute it to his moderation or inexperience, was not dazzled by the prospect of such high promotion, but answered, that *he was too much pleased with science and quiet*, to leave them for such inextricable studies, or such harassing fatigues. A resolution so unpleasing to the king, that his father attributes to it the delay of those favours which they had hopes of receiving, the king having, as he observes, determined to employ him in the ministry.

It is not impossible that paternal affection might suggest to Mr. Barretier some false conceptions of the king's design; for he infers from the introduction of his son to the young princes, and the caresses which he received from them, that the king intended him for their preceptor; a scheme, says he, which some other resolution happily destroyed.

Whatever was originally intended, and by whatever means these intentions were frustrated; Barretier, after having been treated with the highest regard by the whole royal family, was dismissed with a present of two hundred crowns; and his father, instead of being fixed at Stetin, was made pastor of the French church at Hall; a place more commodious for study, to which they retired; Barretier being first admitted into the Royal Society at Berlin, and recommended by the king to the university at Hall.

At Hall he continued his studies with his usual application and success, and, either by his own re-

flections or the persuasions of his father, was prevailed upon to give up his own inclinations to those of the king, and direct his enquiries to those subjects that had been recommended by him.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances, till, in the beginning of his nineteenth year, his health began to decline, and his indisposition, which, being not alarming or violent, was perhaps not at first sufficiently regarded, increased by slow degrees for eighteen months, during which he spent days among his books, and neither neglected his studies, nor left his gaiety, till his distemper, ten days before his death, deprived him of the use of his limbs: he then prepared himself for his end, without fear or emotion, and on the 5th of October 1740, resigned his soul into the hands of his Saviour, with *confidence and tranquillity.*

In the Magazine for 1742 appeared the following ADDITIONAL ACCOUNT of the LIFE OF JOHN PHILIP BARRETIER.*

"As the nature of our Collections requires that our accounts of remarkable persons and transactions should be early, our readers must necessarily pardon us, if they are often not compleat, and allow us to be sufficiently studious of their satisfaction, if we correct

* The passages referred to in the preceding pages we have printed in Italics, for the more easy reference. C.

our errors, and supply our defects from subsequent intelligence, where the importance of the subject merits an extraordinary attention, or when we have any peculiar opportunities of procuring information. The particulars here inserted we thought proper to annex by way of note to the following passages, quoted from the Magazine for Dec. 1740, and for Feb. 1741."

P. 150. *At the age of nine years he not only was master of five languages.*

French, which was the native language of his mother, was that which he learned first, mixed, by living in Germany, with some words of the language of the country. After some time his father took care to introduce, in his conversation with him, some words of Latin, in such a manner that he might discover the meaning of them by the connexion of the sentence, or the occasion on which they were used, without discovering that he had any intention of instructing him, or that any new attainment was proposed.

By this method of conversation, in which new words were every day introduced, his ear had been somewhat accustomed to the inflections and variations of the Latin tongue, he began to attempt to speak like his father, and was in a short time drawn on by imperceptible degrees to speak Latin, intermixed with other languages.

Thus, when he was but four years old, he spoke every day French to his mother, Latin to his father, and High Dutch to the maid, without any perplexity to himself, or any confusion of one language with another.

P. 151. *He is no stranger to biblical criticism.*

Having now gained such a degree of skill in the Hebrew language as to be able to compose in it both in prose and verse, he was extremely desirous of reading the Rabbins; and having borrowed of the neighbouring clergy, and the Jews of Schwabach, all the books which they could supply him, he prevailed on his father to buy him the great Rabbinical Bible, published at Amsterdam in 4 tomes, folio, 1728, and read it with that accuracy and attention which appears by the account of it written by him to his favourite M. Le Maitre, inserted in the beginning of the 26th volume of the Bibliothèque Germanique.

These writers were read by him, as other young persons peruse romances or novels, only from a puerile desire of amusement; for he had so little veneration for them, even while he studied them with most eagerness, that he often diverted his parents with recounting their fables and chimeras.

P. 155. *In his twelfth year he applied more particularly to the study of the Fathers.*

His father being somewhat uneasy to observe so much time spent by him on Rabbinical trifles, thought it necessary now to recall him to the study of the Greek language, which he had of late neglected, but to which he returned with so much ardour, that in a short time he was able to read Greek with the same facility as French or Latin.

He then engaged in the perusal of the Greek Fathers, and Councils of the first three or four centuries; and undertook, at his father's desire, to confute a treatise of Samuel Crellius, in which, under the

name of Artemonius, he has endeavoured to substitute in the beginning of St. John's gospel, a reading different from that which is at present received, and less favourable to the orthodox doctrine of the divinity of our Saviour.

This task was undertaken by Barretier with great ardour, and prosecuted by him with suitable application, for he not only drew up a formal confutation of Artemonius, but made large collections from the earliest writers, relating to the history of heresies, which he proposed at first to have published as preliminaries to his book, but, finding the introduction grew at last to a greater bulk than the book itself, he determined to publish it apart.

While he was engrossed by these enquiries, accident threw a pair of globes into his hands in Oct. 1734, by which his curiosity was so much exalted, that he laid aside his Artemonius, and applied himself to geography and astronomy. In ten days he was able to solve all the problems in the doctrine of the globes, and had attained ideas so clear and strong of all the systems, as well ancient as modern, that he began to think of making new discoveries; and for that purpose, laying aside for a time all searches into antiquity, he employed his utmost interest to procure books of astronomy and of mathematics, and made such a progress in three or four months, that he seemed to have spent his whole life upon that study; for he not only made an astrolabe, and drew up astronomical tables, but invented new methods of calculation, or such at least as appeared new to him, because they were not mentioned in the books which

he had then an opportunity of reading, and it is a sufficient proof both of the rapidity of his progress, and the extent of his views, that in three months after his first sight of a pair of globes, he formed schemes for finding the longitude, which he sent, in Jan. 1735, to the Royal Society at London.

His scheme, being recommended to the society by the Queen, was considered by them with a degree of attention which, perhaps would not have been bestowed upon the attempt of a mathematician so young, had he not been dignified with so illustrious a patronage. But it was soon found, that for want of books he had imagined himself the inventor of methods already in common use, and that he proposed no means of discovering the longitude, but such as had been already tried and found insufficient. Such will be very frequently the fate of those whose fortune either condemns them to study without the necessary assistance from libraries, or who in too much haste publish their discoveries.

This attempt exhibited, however, such a specimen of his capacity for mathematical learning, and such a proof of an early proficiency, that the Royal Society of Berlin admitted him as one of their members in 1735.

P. 156. *Princes, who are commonly the last.*

Barretier had been distinguished much more early by the Margravine of Anspach, who, in 1726, sent for his father and mother to the court, where their son, whom they carried with them, presented her with a letter in French, and addressed another in Latin to the young prince; who afterwards, in 1734,

granted him the privilege of borrowing books from the libraries of Anspach, together with an annual pension of fifty florins, which he enjoyed for four years.

In this place it may not be improper to recount some honours conferred upon him, which, if distinctions are to be rated by the knowledge of those who bestow them, may be considered as more valuable than those which he received from princes.

In June 1731, he was initiated in the university of Altdorft, and at the end of the year 1732, the synod of the reformed churches, held at Christian Erlang, admitted him to be present at their consultations, and to preserve the memory of so extraordinary a transaction, as the reception of a boy of eleven years into an ecclesiastical council, recorded it in a particular article of the acts of the synod.

P. 158. *He was too much pleased with science and quiet.*

Astronomy was always Barretier's favourite study, and so much engrossed his thoughts, that he did not willingly converse on any other subject; nor was he so well pleased with the civilities of the greatest persons, as with the conversation of the mathematicians. An astronomical observation was sufficient to withhold him from court, or to call him away abruptly from the most illustrious assemblies; nor was there any hope of enjoying his company without inviting some professor to keep him in temper, and engage him in discourse; nor was it possible, without this expedient, to prevail upon him to sit for his picture.

Ibid. *At Hall he continued his studies.*

Mr. Barretier returned, on the 28th of April, 1735, to Hall, where he continued the remaining part of his life, of which it may not be improper to give a more particular account.

At his settlement in the university, he determined to exert his privileges as master of arts, and to read public lectures to the students; a design from which his father could not dissuade him, though he did not approve it; so certainly do honours or preferments, too soon conferred, infatuate the greatest capacities. He published an invitation to three lectures, one critical on the book of Job, another on astronomy, and a third upon ancient ecclesiastical history. But of this employment he was soon made weary by the petulance of his auditors, the fatigue which it occasioned, and the interruption of his studies which it produced, and therefore, in a fortnight, he desisted wholly from his lectures, and never afterwards resumed them.

He then applied himself to the study of the law, almost against his own inclination, which, however, he conquered so far as to become a regular attendant on the lectures on that science, but spent all his other time upon different studies.

The first year of his residence at Hall was spent upon natural philosophy and mathematicks; and scarcely any author, ancient or modern, that has treated on those parts of learning was neglected by him, nor was he satisfied with the knowledge of what had been discovered by others, but made new obser-

vations, and drew up immense calculations for his own use.

He then returned to ecclesiastical history, and began to retouch his "Account of Heresies," which he had begun at Schwabach: on this occasion he read the primitive writers with great accuracy, and formed a project of regulating the chronology of those ages; which produced a "Chronological Dissertation on the succession of the Bishops of Rome, from St. Peter to Victor," printed in Latin at Utrecht, 1740.

He afterwards was wholly absorbed in application to polite literature, and read not only a multitude of writers in the Greek and Latin, but in the German, Dutch, French, Italian, English, and Arabick languages, and in the last year of his life he was engrossed by the study of inscriptions, medals, and antiquities of all nations.

In 1737 he resumed his design of finding a certain method of discovering the longitude, which he imagined himself to have attained by exact observations of the declination and inclination of the needle, and sent to the Academy of Sciences, and to the Royal Society of London, at the same time, an account of his schemes; to which it was first answered by the Royal Society, that it appeared the same with one which Mr. Whiston had laid before them; and afterwards by the Academy of Sciences, that his method was but very little different from one that had been proposed by M. de la Croix, and which was ingenious but ineffectual.

Mr. Barretier, finding his invention already in the possession of two men eminent for mathematical

knowledge, desisted from all enquiries after the longitude, and engaged in an examination of the Egyptian antiquities which he proposed to free from their present obscurity, by decyphering the hieroglyphics, and explaining their astronomy; but this design was interrupted by his death.

P. 159. *Confidence and tranquillity.*

Thus died Barretier, in the 20th year of his age, having given a proof how much may be performed in so short a time by indefatigable diligence. He was not only master of many languages, but skilled almost in every science, and capable of distinguishing himself in every profession except that of physick, from which he had been discouraged by remarking the diversity of opinions among those who had been consulted concerning his own disorders.

His learning, however vast, had not depressed or overburthened his natural faculties, for his genius always appeared predominant; and when he enquired into the various opinions of the writers of all ages, he reasoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruse questions, or to enliven the most unpleasing subjects by the gaiety of his fancy. He wrote with great elegance and dignity of style, and had the peculiar felicity of readiness and facility in every thing that he undertook, being able without premeditation to translate one language into another. He was no imitator, but struck out new tracts, and formed original systems. He had a quickness of apprehension, and firmness of

memory, which enabled him to read with incredible rapidity, and at the same time to retain what he read, so as to be able to recollect and apply it. He turned over volumes in an instant, and selected what was useful for his purpose. He seldom made extracts, except of books which he could not procure when he might want them a second time, being always able to find in any author, with great expedition, what he had once read. He read over, in one winter, twenty vast folios; and the catalogue of books which he had borrowed, comprised forty-one pages in quarto, the writing close, and the titles abridged. He was a constant reader of literary journals.

With regard to common life he had some peculiarities. He could not bear musick, and if he was ever engaged at play could not attend to it. He neither loved wine nor entertainments, nor dancing, nor the sports of the field, nor relieved his studies with any other diversion than that of walking and conversation. He eat little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats.

He had great vivacity in his imagination, and ardour in his desires, which the easy method of his education had never repressed; he therefore conversed among those who had gained his confidence with great freedom, but his favourites were not numerous, and to others he was always reserved and silent, without the least inclination to discover his sentiments, or display his learning. He never fixed his choice upon any employment, nor confined his views to any profession, being desirous of nothing but knowledge, and entirely untainted with avarice or

ambition. He preserved himself always independent, and was never known to be guilty of a lie. His constant application to learning suppressed those passions which betray others of his age to irregularities, and excluded all those temptations to which men are exposed by idleness or common amusements.

MORIN.*

LEWIS MORIN was born at Mans, on the 11th of July 1635, of parents eminent for their piety. He was the eldest of sixteen children, a family to which their estate bore no proportion, and which, in persons less resigned to Providence, would have caused great uneasiness and anxiety.

His parents omitted nothing in his education, which religion requires, and which their fortune could supply. Botany was the study that appeared to have taken possession of his inclination, as soon as the bent of his genius could be discovered. A countryman, who supplied the apothecaries of the place, was his first master, and was paid by him for his instructions with the little money that he could procure, or that which was given him to buy something to eat after dinner. Thus abstinence and generosity discovered themselves with his passion for botany, and the gratification of a desire indifferent in itself was procured by the exercise of two virtues.

He was soon master of all his instructor's knowledge, and was obliged to enlarge his acquaintance with plants, by observing them himself in the neigh-

* Translated from an eloge by Fontenelle, and first printed in the Gentleman's Magazine for 1741.

bourhood of Mans. Having finished his grammatical studies, he was sent to learn philosophy at Paris, whither he travelled on foot like a student in botany, and was careful not to lose such an opportunity of improvement.

When his course of philosophy was completed, he was determined, by his love of botany, to the profession of physick, and from that time engaged in a course of life, which was never exceeded either by the ostentation of a philosopher, or the severity of an anchoret; for he confined himself to bread and water, and at most allowed himself no indulgence beyond fruits. By this method, he preserved a constant freedom and serenity of spirits, always equally proper for study; for his soul had no pretences to complain of being overwhelmed with matter.

This regimen, extraordinary as it was, had many advantages; for it preserved his health, an advantage which very few sufficiently regard; it gave him an authority to preach diet and abstinence to his patients; and it made him rich without the assistance of fortune; rich, not for himself, but for the poor, who were the only persons benefited by that artificial affluence, which, of all others, is most difficult to acquire. It is easy to imagine, that, while he practised in the midst of Paris the severe temperance of a hermit, Paris differed no otherwise, with regard to him, from a hermitage, than as it supplied him with books and the conversation of learned men.

In 1662 he was admitted doctor of physick. About that time Dr. Fagon, Dr. Longuet, and Dr. Galois, all eminent for their skill in botany, were employed

in drawing up a catalogue of the plants in the Royal Garden, which was published in 1665, under the name of Dr. Vallot, then first physician: during the prosecution of this work, Dr. Morin was often consulted, and from those conversations it was that Dr. Fagon conceived a particular esteem of him, which he always continued to retain.

After having practised physick some years, he was admitted Expectant at the Hotel Dieu, where he was regularly to have been made Pensionary physician upon the first vacancy; but mere unassisted merit advances slowly, if, what is not very common, it advances at all. Morin had no acquaintance with the arts necessary to carry on schemes of preferment; the moderation of his desires preserved him from the necessity of studying them, and the privacy of his life debarred him from any opportunity.

At last, however, justice was done him in spite of artifice and partiality; but his advancement added nothing to his condition, except the power of more extensive charity; for all the money which he received as a salary, he put into the chest of the hospital, always, as he imagined, without being observed. Not content with serving the poor for nothing, he paid them for being served.

His reputation rose so high in Paris, that Mademoiselle de Guise was desirous to make him her physician; but it was not without difficulty that he was prevailed upon by his friend, Dr. Dodart, to accept the place. He was by this new advancement laid under the necessity of keeping a chariot, an equipage very unsuitable to his temper; but while he

complied with those exterior appearances which the publick had a right to demand from him, he remitted nothing of his former austerity in the more private and essential parts of his life, which he had always the power of regulating according to his own disposition.

In two years and a half the Princess fell sick, and was despaired of by Morin, who was a great master of prognosticks. At the time when she thought herself in no danger, he pronounced her death inevitable; a declaration to the highest degree disagreeable, but which was made more easy to him than to any other by his piety and artless simplicity. Nor did his sincerity produce any ill consequences to himself; for the Princess, affected by his zeal, taking a ring from her finger, gave it him as the last pledge of her affection, and rewarded him still more to his satisfaction, by preparing for death with a true Christian piety. She left him by will a yearly pension of two thousand livres, which was always regularly paid him.

No sooner was the Princess dead, but he freed himself from the incumbrance of his chariot, and retired to St. Victor without a servant; having, however, augmented his daily allowance with a little rice boiled in water.

Dodart, who had undertaken the charge of being ambitious on his account, procured him, at the restoration of the academy in 1699, to be nominated associate botanist; not knowing, what he would doubtless have been pleased with the knowledge of, that he introduced into that assembly the man that was to succeed him in his place of Pensionary.

Dr. Morin was not one who had upon his hands the labour of adapting himself to the duties of his condition, but always found himself naturally adapted to them. He had, therefore, no difficulty in being constant at the assemblies of the academy, notwithstanding the distance of places, while he had strength enough to support the journey. But his regimen was not equally effectual to produce vigour as to prevent distempers; and being 64 years old at his admission, he could not continue his assiduity more than a year after the death of Dodart, whom he succeeded in 1707.

When Mr. Tournefort went to pursue his botanical enquiries in the Levant, he desired Dr. Morin to supply his place of Demonstrator of the Plants in the Royal Garden, and rewarded him for the trouble, by inscribing to him a new plant which he brought from the east, by the name of *Morina Orientalis*, as he named others the *Dodarto*, the *Fagonne*, the *Bignonne*, the *Phelipee*. These are compliments proper to be made by the botanists, not only to those of their own rank, but to the greatest persons; for a plant is a monument of a more durable nature than a medal or an obelisk; and yet, as a proof that even these vehicles are not always sufficient to transmit to futurity the name conjoined with them, the *Nicotiana* is now scarcely known by any other name than that of tobacco.

Dr. Morin, advancing far in age, was now forced to take a servant, and what was yet a more essential alteration, prevailed upon himself to take an ounce of wine a day, which he measured with the same exactness as a medicine bordering upon poison. He

quitted at the same time all his practice in the city, and confined it to the poor of his neighbourhood, and his visits to the Hotel Dieu; but his weakness increasing, he was forced to increase his quantity of wine, which yet he always continued to adjust by weight.*

At 78 his legs could carry him no longer, and he scarcely left his bed; but his intellects continued unimpaired, except in the last six months of his life. He expired, or, to use a more proper term, went out, on the 1st of March, 1714, at the age of 80 years, without any distemper, and merely for want of strength, having enjoyed by the benefit of his regimen a long and healthy life, and a gentle and easy death.

This extraordinary regimen was but part of the daily regulation of his life, of which all the offices were carried on with a regularity and exactness nearly approaching to that of the planetary motions.

He went to bed at seven, and rose at two, throughout the year. He spent in the morning three hours at his devotions, and went to the Hotel Dieu in the summer between five and six, and in the winter between six and seven, hearing mass for the most part

* The practice of Dr. Morin is forbidden, I believe, by every writer that has left rules for the preservation of health, and is directly opposite to that of Cornaro, who by his regimen repaired a broken constitution, and protracted his life, without any painful infirmities, or any decay of his intellectual abilities, to more than a hundred years; it is generally agreed, that as men advance in years, they ought to take lighter sustenance, and in less quantities; and reason seems easily to discover that as the concoctive powers grow weaker, they ought to labour less. *Orig. Edit.*

at Notre Dame. After his return he read the holy scripture, dined at eleven, and when it was fair weather walked till two in the royal garden, where he examined the new plants, and gratified his earliest and strongest passion. For the remaining part of the day, if he had no poor to visit, he shut himself up, and read books of literature or physick, but chiefly physick, as the duty of his profession required. This likewise was the time he received visits, if any were paid him. He often used this expression, "Those that come to see me, do me honour; those that stay away, do me a favour." It is easy to conceive that a man of this temper was not crowded with salutations: there was only now and then an Antony that would pay Paul a visit.

Among his papers was found a Greek and Latin index to Hippocrates, more copious and exact than that of Pini, which he had finished only a year before his death. Such a work required the assiduity and patience of an hermit.*

There is likewise a journal of the weather, kept without interruption, for more than forty years, in which he has accurately set down the state of the barometer and thermometer, the dryness and moisture of the air, the variations of the wind in the course of the day, the rain, the thunders, and even the sudden storms, in a very commodious and concise method, which exhibits, in a little room, a

* This is an instance of the disposition generally found in writers of lives, to exalt every common occurrence and action into wonder. Are not indexes daily written by men who neither receive nor expect any loud applauses for their labours? *Orig. Edit.*

great train of different observations. What numbers of such remarks had escaped a man less uniform in his life, and whose attention had been extended to common objects!

All the estate which he left is a collection of medals, another of herbs, and a library rated at two thousand crowns: which make it evident that he spent much more upon his mind than upon his body.

BURMAN.*

PETER BURMAN was born at Utrecht, on the 26th day of June 1668. The family from which he descended has for several generations produced men of great eminence for piety and learning; and his father, who was professor of divinity in the university, and pastor of the city of Utrecht, was equally celebrated for the strictness of his life, the efficacy and orthodoxy of his sermons, and the learning and perspicuity of his academical lectures.

From the assistance and instruction which such a father would doubtless have been encouraged by the genius of this son not to have omitted, he was unhappily cut off at eleven years of age, being at that time by his father's death thrown entirely under the care of his mother, by whose diligence, piety, and prudence, his education was so regulated, that he had scarcely any reason, but filial tenderness, to regret the loss of his father.

He was about this time sent to the publick school of Utrecht to be instructed in the learned languages; and it will convey no common idea of his capacity and industry to relate, that he had passed through

* First printed in the Gentleman's Magazine for 1742. N.

the classes, and was admitted into the university in his thirteenth year.

This account of the rapidity of his progress in the first part of his studies is so stupendous, that though it is attested by his friend, Dr. Osterdyke, of whom it cannot be reasonably suspected that he is himself deceived, or that he can desire to deceive others, it must be allowed far to exceed the limits of probability, if it be considered, with regard to the methods of education practised in our country, where it is not uncommon for the highest genius, and most comprehensive capacity, to be entangled for ten years, in those thorny paths of literature, which Burman is represented to have passed in less than two; and we must doubtless confess the most skilful of our masters much excelled by the address of the Dutch teachers, or the abilities of our greatest scholars far surpassed by those of Burman.

But, to reduce this narrative to credibility, it is necessary that admiration should give place to inquiry, and that it be discovered what proficiency in literature is expected from a student, requesting to be admitted into a Dutch university. It is to be observed that in the universities of foreign countries, they have professors of philology, or humanity, whose employment is to instruct the younger classes in grammar, rhetorick, and languages; nor do they engage in the study of philosophy, till they have passed through a course of philological lectures and exercises, to which, in some places, two years are commonly allotted.

The English scheme of education, which with re-

gard to academical studies is more rigorous, and sets literary honours at a higher price than that of any other country, exacts from the youth, who are initiated in our colleges, a degree of philological knowledge sufficient to qualify them for lectures in philosophy, which are read to them in Latin, and to enable them to proceed in other studies without assistance; so that it may be conjectured, that Burman, at his entrance into the university, had no such skill in languages, nor such ability of composition, as are frequently to be met with in the higher classes of an English school; nor was perhaps more than moderately skilled in Latin, and taught the first rudiments of Greek.

In the university he was committed to the care of the learned Grævius, whose regard for his father inclined him to superintend his studies with more than common attention, which was soon confirmed and increased by his discoveries of the genius of his pupil, and his observation of his diligence.

One of the qualities which contributed eminently to qualify Grævius for an instructor of youth, was the sagacity by which he readily discovered the predominant faculty of each pupil, and the peculiar designation by which nature had allotted him to any species of literature, and by which he was soon able to determine, that Burman was remarkably adapted to classical studies, and predict the great advances that he would make, by industriously pursuing the direction of his genius.

Animated by the encouragement of a tutor so celebrated, he continued the vigour of his application, and, for several years, not only attended the

lectures of Grævius, but made use of every other opportunity of improvement, with such diligence as might justly be expected to produce an uncommon proficiency.

Having thus attained a sufficient degree of classical knowledge to qualify him for enquiries into other sciences, he applied himself to the study of the law, and published a dissertation, "de Vicesimâ Hæreditatum," which he publickly defended, under the professor Van Muyden, with such learning and eloquence, as procured him great applause.

Imagining, then, that the conversation of other men of learning might be of use towards his farther improvement, and rightly judging that notions formed in any single seminary are for the greatest part contracted and partial; he went to Leyden, where he studied philosophy for a year, under M. de Volder, whose celebrity was so great, that the schools assigned to the sciences, which it was his province to teach, were not sufficient, though very spacious, to contain the audience that crowded his lectures from all parts of Europe.

Yet he did not suffer himself to be engrossed by philosophical disquisitions, to the neglect of those studies in which he was more early engaged, and to which he was perhaps by nature better adapted; for he attended at the same time Ryckius's explanations of Tacitus, and James Gronovius's lectures on the Greek writers, and has often been heard to acknowledge, at an advanced age, the assistance which he received from them.

Having thus passed a year at Leyden with great advantage, he returned to Utrecht, and once more

applied himself to philological studies, by the assistance of Grævius, whose early hopes of his genius were now raised to a full confidence of that excellence, at which he afterwards arrived.

At Utrecht, in March 1688, in the twentieth year of his age, he was advanced to the degree of doctor of laws; on which occasion he published a learned dissertation, "de Transactionibus," and defended it with his usual eloquence, learning, and success.

The attainment of this honour was far from having upon Burman that effect which has been too often observed to be produced in others, who, having in their own opinion no higher object of ambition, have relapsed into idleness and security, and spent the rest of their lives in a lazy enjoyment of their academical dignities. Burman aspired to farther improvements, and, not satisfied with the opportunities of literary conversation which Utrecht afforded, travelled into Switzerland and Germany, where he gained an increase both of fame and learning.

At his return from this excursion, he engaged in the practice of the law, and pleaded several causes with such reputation, as might be hoped by a man who had joined to his knowledge of the law, the embellishments of polite literature, and the strict ratiocination of true philosophy, and who was able to employ on every occasion the graces of eloquence and the power of argumentation.

While Burman was hastening to high reputation in the courts of justice, and to those riches and honours which always follow it, he was summoned in 1691, by the magistrates of Utrecht, to undertake

the charge of collector of the tenths, an office in that place of great honour, and which he accepted therefore as a proof of their confidence and esteem.

While he was engaged in this employment, he married Eve Clotterboke, a young lady of a good family, and uncommon genius and beauty, by whom he had ten children, of which eight died young; and only two sons, Francis and Caspar, lived to console their mother for their father's death.

Neither publick business, nor domestick cares, detained Burman from the prosecution of his literary enquiries; by which he so much endeared himself to Grævius, that he was recommended by him to the regard of the university of Utrecht, and accordingly, in 1696, was chosen professor of eloquence and history, to which was added, after some time, the professorship of the Greek language, and afterwards that of politicks; so various did they conceive his abilities, and so extensive his knowledge.

At his entrance upon this new province, he pronounced an oration upon eloquence and poetry.

Having now more frequent opportunities of displaying his learning, he arose, in a short time, to a high reputation, of which the great number of his auditors was a sufficient proof, and which the proficiency of his pupils shewed not to be accidental or undeserved.

In 1714 he formed a resolution of visiting Paris, not only for the sake of conferring in person, upon questions of literature, with the learned men of that place, and of gratifying his curiosity with a more familiar knowledge of those writers whose works he admired, but with a view more important,

of visiting the libraries, and making those enquries which might be of advantage to his darling study.

The vacation of the university allowed him to stay at Paris but six weeks, which he employed with so much dexterity and industry, that he had searched the principal libraries, collated a great number of manuscripts and printed copies, and brought back a great treasure of curious observations.

In this visit to Paris he contracted an acquaintance, among other learned men, with the celebrated father Montfaucon; with whom he conversed, at his first interview, with no other character but that of a traveller; but their discourse turning upon ancient learning, the stranger soon gave such proofs of his attainments, that Montfaucon declared him a very uncommon traveller, and confessed his curiosity to know his name; which he no sooner heard, than he rose from his seat, and, embracing him with the utmost ardour, expressed his satisfaction at having seen the man whose productions of various kinds he had so often praised; and, as a real proof of his regard, offered not only to procure him an immediate admission to all the libraries of Paris, but to those in remoter provinces, which are not generally open to strangers, and undertook to ease the expences of his journey by procuring him entertainment in all the monasteries of his order.

This favour Burman was hindered from accepting, by the necessity of returning to Utrecht at the usual time of beginning a new course of lectures, to which there was always so great a concourse of students, as much increased the dignity and fame of the university in which he taught.

He had already extended, to distant parts, his reputation for knowledge of ancient history by a treatise " de Vectigalibus Populi Romani," on the revenues of the Romans; and for his skill in Greek learning, and in ancient coins, by a tract called " Jupiter Fulgurator;" and after his return from Paris, he published " Phædrus," first with the notes of various commentators, and afterwards with his own. He printed many poems, made many orations upon different subjects, and procured an impression of the epistles of Gudius and Sanavius.

While he was thus employed, the professorships of history, eloquence, and the Greek language, became vacant at Leyden, by the death of Perizonius, which Burman's reputation incited the curators of the university to offer him upon very generous terms, and which, after some struggles with his fondness for his native place, his friends, and his colleagues, he was prevailed on to accept, finding the solicitations from Leyden warm and urgent, and his friends at Utrecht, though unwilling to be deprived of him, yet not zealous enough for the honour and advantage of their university, to endeavour to detain him by great liberality.

At his entrance upon this new professorship, which was conferred upon him in 1715, he pronounced an oration upon the duty and office of a professor of polite literature; " De publici humanioris Disciplinæ professoris proprio officio et munere;" and shewed, by the usefulness and perspicuity of his lectures, that he was not confined to speculative notions on that subject, having a very happy method of accommodating

his instructions to the different abilities and attainments of his pupils.

Nor did he suffer the publick duties of this station to hinder him from promoting learning by labours of a different kind; for besides many poems and orations which he recited on different occasions, he wrote several prefaces to the works of others, and published many useful editions of the best Latin writers, with large collections of notes from various commentators.

He was twice rector, or chief governor of the university, and discharged that important office with equal equity and ability, and gained by his conduct in every station so much esteem, that when the professorship of history of the United Provinces became vacant, it was conferred on him, as an addition to his honours and revenues, which he might justly claim; and afterwards, as a proof of the continuance of their regard, and a testimony that his reputation was still increasing, they made him chief librarian, an office which was the more acceptable to him, as it united his business with his pleasure, and gave him an opportunity at the same time of superintending the library, and carrying on his studies.

Such was the course of his life, till, in his old age, leaving off his practice of walking and other exercises, he began to be afflicted with the scurvy, which discovered itself by very tormenting symptoms of various kinds; sometimes disturbing his head with vertigos, sometimes causing faintness in his limbs, and sometimes attacking his legs with anguish so excruciating, that all his vigour was destroyed, and the power of walking entirely taken away, till at length his left

foot became motionless. The violence of his pain produced irregular fevers, deprived him of rest, and entirely debilitated his whole frame.

This tormenting disease he bore, though not without some degree of impatience, yet without any unbecoming or irrational despondency, and applied himself in the intermission of his pains to seek for comfort in the duties of religion.

While he lay in this state of misery he received an account of the promotion of two of his grandsons, and a catalogue of the King of France's library, presented to him by the command of the King himself, and expressed some satisfaction on all these occasions; but soon diverted his thoughts to the more important consideration of his eternal state, into which he passed on the 31st of March 1741, in the 73d year of his age.

He was a man of moderate stature, of great strength and activity, which he preserved by temperate diet, without medical exactness, and by allotting proportions of his time to relaxation and amusement, not suffering his studies to exhaust his strength, but relieving them by frequent intermissions; a practice consistent with the most exemplary diligence, and which he that omits will find at last, that time may be lost, like money, by unseasonable avarice.

In his hours of relaxation he was gay, and sometimes gave way so far to his temper, naturally satirical, that he drew upon himself the ill-will of those who had been unfortunately the subjects of his mirth; but enemies so provoked he thought it beneath him to regard or to pacify; for he was fiery,

but not malicious, disdained dissimulation, and in his gay or serious hours preserved a settled detestation of falsehood. So that he was an open and undisguised friend or enemy, entirely unacquainted with the artifices of flatterers, but so judicious in the choice of friends, and so constant in his affection to them, that those with whom he had contracted familiarity in his youth, had for the greatest part his confidence in his old age.

His abilities, which would probably have enabled him to have excelled in any kind of learning, were chiefly employed, as his station required, on polite literature, in which he arrived at very uncommon knowledge, which, however, appears rather from judicious compilations than original productions. His style is lively and masculine, but not without harshness and constraint, nor perhaps, always polished to that purity which some writers have attained. He was at least instrumental to the instruction of mankind by the publication of many valuable performances, which lay neglected by the greatest part of the learned world; and, if reputation be estimated by usefulness, he may claim a higher degree in the ranks of learning than some others of happier elocution, or more vigorous imagination.

The malice or suspicion of those who either did not know, or did not love him, had given rise to some doubts about his religion, which he took an opportunity of removing on his death-bed by a voluntary declaration of his faith, his hope of everlasting salvation from the revealed promises of God, and his confidence in the merits of our Redeemer,

of the sincerity of which declaration his whole behaviour in his long illness was an incontestable proof; and he concluded his life, which had been illustrious for many virtues, by exhibiting an example of true piety.

Of his works we have not been able to procure a complete catalogue: he published,

"Quintilianus," 2 vols. 4to.
"Valerius Flaccus,"
"Ovidius," 3 vols. 4to.
"Poetæ Latini Minores," 2 vols. 4to.
} Cum notis variorum.
"Buchanani Opera," 2 vols. 4to.*

* A more full list is given in the last edition of the Biographical Dictionary, vol. vii. C.

SYDENHAM.*

THOMAS SYDENHAM was born in the year 1624, at Windford Eagle in Dorsetshire, where his father, William Sydenham, Esq. had a large fortune. Under whose care he was educated, or in what manner he passed his childhood, whether he made any early discoveries of a genius peculiarly adapted to the study of nature, or gave any presages of his future eminence in medicine, no information is to be obtained. We must therefore repress that curiosity which would naturally incline us to watch the first attempts of so vigorous a mind, to pursue it in its childish enquiries, and see it struggling with rustick prejudices, breaking on trifling occasions the shackles of credulity, and giving proofs, in its casual excursions, that it was formed to shake off the yoke of prescription, and dispel the phantoms of hypothesis.

That the strength of Sydenham's understanding, the accuracy of his discernment, and ardour of his curiosity, might have been remarked from his infancy by a diligent observer, there is no reason to

* Originally prefixed to the New Translation of Dr. Sydenham's Works, by John Swan, M.D. of Newcastle in Staffordshire, 1742. H.

doubt. For there is no instance of any man, whose history has been minutely related, that did not in every part of life discover the same proportion of intellectual vigour; but it has been the lot of the greatest part of those who have excelled in science, to be known only by their own writings, and to have left behind them no remembrance of their domestick life, or private transactions, or only such memorials of particular passages as are, on certain occasions, necessarily recorded in public registers.

From these it is discovered, that at the age of eighteen, in 1642, he commenced a commoner of Magdalen-Hall in Oxford, where it is not probable that he continued long; for he informs us himself, that he was withheld from the university by the commencement of the war; nor is it known in what state of life he engaged, or where he resided during that long series of publick commotion. It is indeed reported that he had a commission in the King's army, but no particular account is given of his military conduct; nor are we told what rank he obtained when he entered into the army, or when, or on what occasion, he retired from it.

It is, however, certain, that if ever he took upon him the profession of arms, he spent but few years in the camp; for in 1648 he obtained at Oxford the degree of bachelor of physick, for which, as some medicinal knowledge is necessary, it may be imagined that he spent some time in qualifying himself.

His application to the study of physick was, as he himself relates, produced by an accidental acquaintance with Dr. Cox, a physician eminent at

that time in London, who in some sickness prescribed to his brother, and, attending him frequently on that occasion, enquired of him what profession he designed to follow. The young man answering that he was undetermined, the Doctor recommended physick to him, on what account, or with what arguments, it is not related; but his persuasions were so effectual, that Sydenham determined to follow his advice, and retired to Oxford for leisure and opportunity to pursue his studies.

It is evident that this conversation must have happened before his promotion to any degree in physick, because he himself fixes it in the interval of his absence from the university, a circumstance which will enable us to confute many false reports relating to Dr. Sydenham, which have been confidently inculcated, and implicitly believed.

It is the general opinion that he was made a physician by accident and necessity, and Sir Richard Blackmore reports in plain terms [*Preface to his Treatise on the Small Pox*], that he engaged in practice without any preparatory study, or previous knowledge, of the medicinal sciences; and affirms, that, when he was consulted by him what books he should read to qualify him for the same profession, he recommended Don Quixote.

That he recommended Don Quixote to Blackmore we are not allowed to doubt; but the relater is hindered by that self-love which dazzles all mankind from discovering that he might intend a satire very different from a general censure of all the ancient and modern writers on medicine, since he might perhaps mean, either seriously or in jest, to insinuate

that Blackmore was not adapted by nature to the study of physick, and that, whether he should read Cervantes or Hippocrates, he would be equally unqualified for practice, and equally unsuccessful in it.

Whatsoever was his meaning, nothing is more evident than that it was a transient sally of an imagination warmed with gaiety, or the negligent effusion of a mind intent upon some other employment, and in haste to dismiss a troublesome intruder; for it is certain that Sydenham did not think it impossible to write usefully on medicine, because he has himself written upon it; and it is not probable that he carried his vanity so far, as to imagine that no man had ever acquired the same qualifications besides himself. He could not but know that he rather restored than invented most of his principles, and therefore could not but acknowledge the value of those writers whose doctrines he adopted and enforced.

That he engaged in the practice of physick without any acquaintance with the theory, or knowledge of the opinions or precepts of former writers, is undoubtedly false; for he declares, that after he had, in pursuance of his conversation with Dr. Cox, determined upon the profession of physick, he *applied himself in earnest to it*, and *spent several years in the university* [aliquot annos in academica palæstra], before he began to practise in London.

Nor was he satisfied with the opportunities of knowledge which Oxford afforded, but travelled to Montpellier, as Desault relates [*Dissertation on Consumptions*], in quest of farther information; Montpellier being at that time the most celebrated

school of physick: so far was Sydenham from any contempt of academical institutions, and so far from thinking it reasonable to learn physick by experiments alone, which must necessarily be made at the hazard of life.

What can be demanded beyond this by the most zealous advocate for regular education? What can be expected from the most cautious and most industrious student, than that he should dedicate *several years* to the rudiments of his art, and travel for further instructions from one university to another?

It is likewise a common opinion, that Sydenham was thirty years old before he formed his resolution of studying physick, for which I can discover no other foundation than one expression in his dedication to Dr. Mapletoft, which seems to have given rise to it by a gross misinterpretation; for he only observes, that from his conversation with Dr. Cox to the publication of that treatise *thirty years* had intervened.

Whatever may have produced this notion, or how long soever it may have prevailed, it is now proved beyond controversy to be false, since it appears that Sydenham, having been for some time absent from the university, returned to it in order to pursue his physical enquiries before he was twenty-four years old; for in 1648 he was admitted to the degree of bachelor of physick.

That such reports should be confidently spread, even among the contemporaries of the author to whom they relate, and obtain in a few years such credit as to require a regular confutation; that it should be imagined that the greatest physician of the age ar-

rived at so high a degree of skill, without any assistance from his predecessors; and that a man eminent for integrity practised medicine by chance, and grew wise only by murder; is not to be considered without astonishment.

But if it be, on the other part, remembered, how much this opinion favours the laziness of some, and the pride of others; how readily some men confide in natural sagacity, and how willingly most would spare themselves the labour of accurate reading and tedious enquiry; it will be easily discovered how much the interest of multitudes was engaged in the production and continuance of this opinion, and how cheaply those, of whom it was known that they practised physick before they studied it, might satisfy themselves and others with the example of the illustrious Sydenham.

It is therefore in an uncommon degree useful to publish a true account of this memorable man, that pride, temerity, and idleness may be deprived of that patronage which they have enjoyed too long; that life may be secured from the dangerous experiments of the ignorant and presumptuous; and that those, who shall hereafter assume the important province of superintending the health of others, may learn from this great master of the art, that the only means of arriving at eminence and success are labour and study.

From these false reports it is probable that another arose, to which, though it cannot be with equal certainty confuted, it does not appear that entire credit ought to be given. The acquisition of a Latin style did not seem consistent with the manner of life imputed to him; nor was it probable, that he, who had

so diligently cultivated the ornamental parts of general literature, would have neglected the essential studies of his own profession. Those therefore who were determined, at whatever price, to retain him in their own party, and represent him equally ignorant and daring with themselves, denied him the credit of writing his own works in the language in which they were published, and asserted, but without proof, that they were composed by him in English, and translated into Latin by Dr. Mapletoft.

Whether Dr. Mapletoft lived and was familiar with him during the whole time in which these several treatises were printed, treatises written on particular occasions, and printed at periods considerably distant from each other, we have had no opportunity of enquiring, and therefore cannot demonstrate the falsehood of this report: but if it be considered how unlikely it is that any man should engage in a work so laborious and so little necessary, only to advance the reputation of another, or that he should have leisure to continue the same office upon all following occasions; if it be remembered how seldom such literary combinations are formed, and how soon they are for the greatest part dissolved; there will appear no reason for not allowing Dr. Sydenham the laurel of eloquence as well as physick.*

* Since the foregoing was written, we have seen Mr. Ward's Lives of the Professors of Gresham College: who, in the life of Dr. Mapletoft, says, that in 1676 Dr. Sydenham published his *Observationes medicæ circa morborum acutorum historiam et curationem*, which he dedicated to Dr. Mapletoft, who at the desire of the author had translated them into Latin; and that the other

It is observable, that his *Processus Integri*, published after his death, discovers alone more skill in the Latin language than is commonly ascribed to him; and it surely will not be suspected, that the officiousness of his friends was continued after his death, or that he procured the book to be translated only that, by leaving it behind him, he might secure his claim to his other writings.

It is asserted by Sir Hans Sloane, that Dr. Sydenham, with whom he was familiarly acquainted, was particularly versed in the writings of the great Roman orator and philosopher; and there is evidently such a luxuriance in his style, as may discover the author which gave him most pleasure, and most engaged his imitation.

About the same time that he became bachelor of physick, he obtained, by the interest of a relation, a fellowship of All Souls college, having submitted by the subscription required to the authority of the visitors appointed by the parliament, upon what principles, or how consistently with his former conduct, it is now impossible to discover.

When he thought himself qualified for practice, he fixed his residence in Westminster, became doctor of physick at Cambridge, received a licence from

---

pieces of that excellent physician were translated into that language by Mr. Gilbert Havers of Trinity College Cambridge, a student in physick and friend of Dr. Mapletoft. But as Mr. Ward, like others, neglects to bring any proof of his assertion, the question cannot fairly be decided by his authority. *Orig. Edit.*

the college of physicians, and lived in the first degree of reputation, and the greatest affluence of practice, for many years, without any other enemies than those which he raised by the superior merit of his conduct, the brighter lustre of his abilities, or his improvements of his science, and his contempt of pernicious methods supported only by authority in opposition to sound reason and indubitable experience. These men are indebted to him for concealing their names, when he records their malice, since they have thereby escaped the contempt and detestation of posterity.

It is a melancholy reflection, that they who have obtained the highest reputation, by preserving or restoring the health of others, have often been hurried away before the natural decline of life, or have passed many of their years under the torments of those distempers which they profess to relieve. In this number was Sydenham, whose health began to fail in the 52d year of his age, by the frequent attacks of the gout, to which he was subject for a great part of his life, and which was afterwards accompanied with the stone in the kidneys, and, its natural consequence, bloody-urine.

These were distempers which even the art of Sydenham could only palliate, without hope of a perfect cure, but which, if he has not been able by his precepts to instruct us to remove, he has, at least, by his example, taught us to bear; for he never betrayed any indecent impatience, or unmanly dejection, under his torments, but supported himself by the reflections of philosophy, and the consolations of reli-

gion, and in every interval of ease applied himself to the assistance of others with his usual assiduity.

After a life thus usefully employed, he died at his house in Pall-mall, on the 29th of December 1689, and was buried in the aile, near the south door, of the church of St. James in Westminster.

What was his character, as a physician, appears from the treatises which he has left, which it is not necessary to epitomise or transcribe; and from them it may likewise be collected, that his skill in physick was not his highest excellence; that his whole character was amiable; that his chief view was the benefit of mankind, and the chief motive of his actions the will of God, whom he mentions with reverence, well becoming the most enlightened and most penetrating mind. He was benevolent, candid, and communicative, sincere, and religious; qualities, which it were happy if they could copy from him, who emulate his knowledge, and imitate his methods.

CHEYNEL.*

THERE is always this advantage in contending with illustrious adversaries, that the combatant is equally immortalized by conquest or defeat. He that dies by the sword of a hero will always be mentioned when the acts of his enemy are mentioned. The man, of whose life the following account is offered to the publick, was indeed eminent among his own party, and had qualities, which, employed in a good cause, would have given him some claim to distinction; but no one is now so much blinded with bigotry, as to imagine him equal either to Hammond or Chillingworth; nor would his memory, perhaps, have been preserved, had he not, by being conjoined with illustrious names, become the object of publick curiosity.

FRANCIS CHEYNEL was born in 1608 at Oxford †, where his father Dr. John Cheynel, who had been fellow of Corpus Christi College, practised physick with great reputation. He was educated in one of the grammar schools of his native city, and in the beginning of the year 1623 became a member of the university.

* First printed in The Student, 1751. H.

† Vide Wood's Ath. Ox. *Orig. Edit.*

It is probable that he lost his father when he was very young; for it appears, that before 1629 his mother had married Dr. Abbot, bishop of Salisbury, whom she had likewise buried. From this marriage he received great advantage; for his mother being now allied to Dr. Brent, then warden of Merton College, exerted her interest so vigorously that he was admitted there a probationer, and afterwards obtained a fellowship.*

Having taken the degree of master of arts, he was admitted to orders according to the rites of the church of England, and held a curacy near Oxford, together with his fellowship. He continued in his college till he was qualified by his years of residence for the degree of bachelor of divinity, which he attempted to take in 1641, but was denied his grace†, for disputing concerning predestination, contrary to the King's injunctions.

This refusal of his degree he mentions in his dedication to his account of Mr. Chillingworth: "Do not conceive that I snatch up my pen in an angry mood, that I might vent my dangerous wit, and ease my overburdened spleen; no, no, I have almost forgotten the visitation of Merton College, and the denial of my grace, the plundering of my house, and little library: I know when, and where, and of whom, to demand satisfaction for all these injuries and indignities. I have learnt *centum plagas Spartana nobilitate concoquere.* I have not learnt how to plunder others of goods, or living, and make myself amends

* Vide Wood's Ath. Ox. *Orig. Edit.*

† Vide Wood's Hist. Univ. Ox. *Orig. Edit.*

by force of arms. I will not take a living which belonged to any civil, studious, learned delinquent; unless it be the much neglected *commendam* of some lordly prelate, condemned by the known laws of the land, and the highest court of the kingdom, for some offence of the first magnitude."

It is observable, that he declares himself to have almost forgot his injuries and indignities, though he recounts them with an appearance of acrimony, which is no proof that the impression is much weakened; and insinuates his design of demanding, at a proper time, satisfaction for them.

These vexations were the consequence, rather, of the abuse of learning, than the want of it; no one that reads his works can doubt that he was turbulent, obstinate, and petulant; and ready to instruct his superiors, when he most needed instruction from them. Whatever he believed (and the warmth of his imagination naturally made him precipitate in forming his opinions) he thought himself obliged to profess; and what he professed he was ready to defend, without that modesty which is always prudent, and generally necessary, and which, though it was not agreeable to Mr. Cheynel's temper, and therefore readily condemned by him, is a very useful associate to truth, and often introduces her by degrees, where she never could have forced her way by argument or declamation.

A temper of this kind is generally inconvenient and offensive in any society, but in a place of education is least to be tolerated; for, as authority is necessary to instruction, whoever endeavours to destroy subordination, by weakening that reverence which is

claimed by those to whom the guardianship of youth is committed by their country, defeats at once the institution; and may be justly driven from a society by which he thinks himself too wise to be governed, and in which he is too young to teach, and too opinionative to learn.

This may be readily supposed to have been the case of Cheynel; and I know not how those can be blamed for censuring his conduct, or punishing his disobedience, who had a right to govern him, and who might certainly act with equal sincerity, and with greater knowledge.

With regard to the visitation of Merton college, the account is equally obscure. Visitors are well known to be generally called to regulate the affairs of colleges, when the members disagree with their head, or with one another; and the temper that Dr. Cheynel discovers will easily incline his readers to suspect that he could not long live in any place without finding some occasion for debate; nor debate any question without carrying opposition to such a length as might make a moderator necessary. Whether this was his conduct at Merton, or whether an appeal to the visitor's authority was made by him, or his adversaries, or any other member of the college, is not to be known; it appears only, that there was a visitation, that he suffered by it, and resented his punishment.

He was afterwards presented to a living of great value, near Banbury, where he had some dispute with Archbishop Laud. Of this dispute I have found no particular account. Calamy only says, he had a ruffle with Bishop Laud, while at his height.

Had Cheynel been equal to his adversary in greatness and learning, it had not been easy to have found either a more proper opposite; for they were both, to the last degree, zealous, active, and pertinacious, and would have afforded mankind a spectacle of resolution and boldness not often to be seen. But the amusement of beholding the struggle would hardly have been without danger, as they were too fiery not to have communicated their heat, though it should have produced a conflagration of their country.

About the year 1641, when the whole nation was engaged in the controversy about the rights of the church, and necessity of episcopacy, he declared himself a Presbyterian, and an enemy to bishops, liturgies, ceremonies, and was considered as one of the most learned and acute of his party; for, having spent much of his life in a college, it cannot be doubted that he had a considerable knowledge of books, which the vehemence of his temper enabled him often to display, when a more timorous man would have been silent, though in learning not his inferior.

When the war broke out, Mr. Cheynel, in consequence of his principles, declared himself for the Parliament; and as he appears to have held it as a first principle, that all great and noble spirits abhor neutrality, there is no doubt but that he exerted himself to gain proselytes, and to promote the interest of that party which he had thought it his duty to espouse. These endeavours were so much regarded by the Parliament, that, having taken the covenant, he was nominated one of the assembly of divines, who were to meet at Westminster for the settlement of the new discipline.

This distinction drew necessarily upon him the hatred of the cavaliers; and his living being not far distant from the king's head-quarters, he received a visit from some of the troops, who, as he affirms, plundered his house, and drove him from it. His living, which was, I suppose, considered as forfeited by his absence, (though he was not suffered to continue upon it,) was given to a clergyman, of whom he says, that he would become a stage better than a pulpit; a censure which I can neither confute nor admit, because I have not discovered who was his successor. He then retired into Sussex, to exercise his ministry among his friends, in a place where, as he observes, there had been little of the power of religion either known or practised. As no reason can be given why the inhabitants of Sussex should have less knowledge or virtue than those of other places, it may be suspected that he means nothing more than a place where the Presbyterian discipline or principles had never been received. We now observe, that the Methodists, where they scatter their opinions, represent themselves, as preaching the gospel to unconverted nations; and enthusiasts of all kinds have been inclined to disguise their particular tenets with pompous appellations, and to imagine themselves the great instruments of salvation; yet it must be confessed that all places are not equally enlightened; that in the most civilized nations there are many corners which may be called barbarous, where neither politeness, nor religion, nor the common arts of life, have yet been cultivated; and it is likewise certain, that the inhabitants of Sussex have been sometimes mentioned as remarkable for brutality.

From Sussex he went often to London, where, in 1643, he preached three times before the Parliament; and, returning in November to Colchester, to keep the monthly fast there, as was his custom, he obtained a convoy of sixteen soldiers, whose bravery or good fortune was such, that they faced and put to flight more than two hundred of the king's forces.

In this journey he found Mr. Chillingworth in the hands of the Parliament's troops, of whose sickness and death he gave the account, which has been sufficiently made known to the learned world by Mr. Maizeaux, in his Life of Chillingworth.

With regard to this relation, it may be observed, that it is written with an air of fearless veracity, and with the spirit of a man who thinks his cause just, and his behaviour without reproach; nor does there appear any reason for doubting that Cheynel spoke and acted as he relates: for he does not publish an apology, but a challenge, and writes not so much to obviate calumnies, as to gain from others that applause which he seems to have bestowed very liberally upon himself for his behaviour on that occasion.

Since, therefore, this relation is credible, a great part of it being supported by evidence which cannot be refuted, Mr. Maizeaux seems very justly, in his Life of Mr. Chillingworth, to oppose the common report, that his life was shortened by the inhumanity of those to whom he was a prisoner; for Cheynel appears to have preserved, amidst all his detestation of the opinions which he imputed to him, a great kindness to his person, and veneration for his capacity; nor does he appear to have been

cruel to him, otherwise than by that incessant importunity of disputation, to which he was doubtless incited by a sincere belief of the danger of his soul, if he should die without renouncing some of his opinions.

The same kindness which made him desirous to convert him before his death, would incline him to preserve him from dying before he was converted; and accordingly we find, that when the castle was yielded, he took care to procure him a commodious lodging: when he was to have been unseasonably removed, he attempted to shorten his journey, which he knew would be dangerous; when the physician was disgusted by Chillingworth's distrust, he prevailed upon him, as the symptoms grew more dangerous, to renew his visits; and when death left no other act of kindness to be practised, procured him the rites of burial, which some would have denied him.

Having done thus far justice to the humanity of Cheynel, it is proper to enquire how far he deserves blame. He appears to have extended none of that kindness to the opinions of Chillingworth, which he shewed to his person; for he interprets every word in the worst sense, and seems industrious to discover in every line heresies, which might have escaped for ever any other apprehension: he appears always suspicious of some latent malignity, and ready to persecute what he only suspects, with the same violence as if it had been openly avowed; in all his procedure he shews himself sincere, but without candour.

About this time Cheynel, in pursuance of his natural ardour, attended the army under the command of the Earl of Essex, and added the praise of valour to that of learning; for he distinguished himself so much by his personal bravery, and obtained so much skill in the science of war, that his commands were obeyed by the colonels with as much respect as those of the general. He seems, indeed, to have been born a soldier, for he had an intrepidity which was never to be shaken by any danger, and a spirit of enterprise not to be discouraged by difficulty, which were supported by an unusual degree of bodily strength. His services of all kinds were thought of so much importance by the Parliament, that they bestowed upon him the living of Petworth, in Sussex. This living was of the value of 700*l. per annum*, from which they had ejected a man remarkable for his loyalty, and therefore, in their opinion, not worthy of such revenues. And it may be enquired, whether, in accepting this preferment, Cheynel did not violate the protestation which he makes in the passage already recited, and whether he did not suffer his resolutions to be overborne by the temptations of wealth.

In 1646, when Oxford was taken by the forces of the Parliament, and the reformation of the University was resolved, Mr. Cheynel was sent, with six others, to prepare the way for a visitation; being authorised by the Parliament to preach in any of the churches, without regard to the right of the members of the university, that their doctrine might prepare their hearers for the changes which were intended.

When they arrived at Oxford, they began to execute their commission, by possessing themselves of the pulpits; but if the relation of Wood * is to be regarded, were heard with very little veneration. Those who had been accustomed to the preachers of Oxford, and the liturgy of the church of England, were offended at the emptiness of their discourses, which were noisy and unmeaning; at the unusual gestures, the wild distortions, and the uncouth tone with which they were delivered; at the coldness of their prayers for the king, and the vehemence and exuberance of those which they did not fail to utter for *the blessed councils* and actions of the Parliament and army; and at, what was surely not to be remarked without indignation, their omission of the Lord's Prayer.

But power easily supplied the want of reverence, and they proceeded in their plan of reformation; and thinking sermons not so efficacious to conversion as private interrogatories and exhortations, they established a weekly meeting for *freeing tender consciences from scruple*, at a house that, from the business to which it was appropriated, was called the *Scruple-shop*.

With this project they were so well pleased, that they sent to the Parliament an account of it, which was afterwards printed, and is ascribed by Wood to Mr. Cheynel. They continued for some weeks to hold their meetings regularly, and to admit great numbers, whom curiosity, or a desire of conviction, or a compliance with the prevailing party, brought thither. But their tranquillity was quickly disturbed

* Vide Wood's Hist. Antiq. Oxon. *Orig. Edi.*

by the turbulence of the Independents, whose opinions then prevailed among the soldiers, and were very industriously propagated by the discourses of William Earbury, a preacher of great reputation among them, who one day, gathering a considerable number of his most zealous followers, went to the house appointed for the resolution of scruples, on a day which was set apart for the disquisition of the dignity and office of a minister, and began to dispute with great vehemence against the Presbyterians, whom he denied to have any true ministers among them, and whose assemblies he affirmed not to be the true church. He was opposed with equal heat by the Presbyterians, and at length they agreed to examine the point another day, in a regular disputation. Accordingly, they appointed the 12th of November for an enquiry, "Whether, in the Christian church, the office of minister is committed to any particular persons?"

On the day fixed, the antagonists appeared each attended by great numbers; but when the question was proposed, they began to wrangle, not about the doctrine which they had engaged to examine, but about the terms of the proposition, which the Independents alleged to be changed since their agreement; and at length the soldiers insisted that the question should be, "Whether those who call themselves ministers have more right or power to preach the gospel than any other man that is a Christian?" This question was debated for some time with great vehemence and confusion, but without any prospect of a conclusion. At length, one of the soldiers, who thought they had an equal right with the rest to en-

gage in the controversy, demanded of the Presbyterians, whence they themselves received their orders, whether from bishops, or any other persons? This unexpected interrogatory put them to great difficulties; for it happened that they were all ordained by the bishops, which they durst not acknowledge, for fear of exposing themselves to a general censure, and being convicted from their own declarations, in which they had frequently condemned Episcopacy as contrary to Christianity; nor durst they deny it, because they might have been confuted, and must at once have sunk into contempt. The soldiers, seeing their perplexity, insulted them; and went away, boasting of their victory; nor did the Presbyterians, for some time, recover spirit enough to renew their meetings, or to proceed in the work of easing consciences.

Earbury, exulting at the victory, which, not his own abilities, but the subtilty of the soldier had procured him, began to vent his notions of every kind without scruple, and at length asserted, that "the Saints had an equal measure of the divine nature with our Saviour, though not equally manifest." At the same time he took upon him the dignity of a prophet, and began to utter predictions relating to the affairs of England and Ireland.

His prophecies were not much regarded, but his doctrine was censured by the Presbyterians in their pulpits; and Mr. Cheynel challenged him to a disputation, to which he agreed, and at his first appearance in St. Mary's church addressed his audience in the following manner:

"Christian friends, kind fellow-soldiers, and worthy students, I, the humble servant of all mankind, am this day drawn, against my will, out of my cell into this publick assembly, by the double chain of accusation and a challenge from the pulpit. I have been charged with heresy; I have been challenged to come hither in a letter written by Mr. Francis Cheynel. Here then I stand in defence of myself and my doctrine, which I shall introduce with only this declaration, that I claim not the office of a minister on account of any outward call, though I formerly received ordination, nor do I boast of *illumination*, or the knowledge of our Saviour, though I have been held in esteem by others, and formerly by myself. For I now declare, that I know nothing, and am nothing, nor would I be thought of otherwise than as an enquirer and seeker."

He then advanced his former position in stronger terms, and with additions equally detestable, which Cheynel attacked with the vehemence which, in so warm a temper, such horrid assertions might naturally excite. The dispute, frequently interrupted by the clamours of the audience, and tumults raised to disconcert Cheynel, who was very unpopular, continued about four hours, and then both the controvertists grew weary, and retired. The Presbyterians afterwards thought they should more speedily put an end to the heresies of Earbury by power than by argument; and, by soliciting General Fairfax, procured his removal.

Mr. Cheynel published an account of this dispute under the title of "Faith triumphing over Error and Heresy in a Revelation," &c.; nor can it be doubted

but he had the victory, where his cause gave him so great superiority.

Somewhat before this, his captious and petulant disposition engaged him in a controversy, from which he could not expect to gain equal reputation. Dr. Hammond had not long before published his *Practical Catechism*, in which Mr. Cheynel, according to his custom, found many errors implied, if not asserted; and therefore, as it was much read, thought it convenient to censure it in the pulpit. Of this Dr. Hammond being informed, desired him in a letter to communicate his objections; to which Mr. Cheynel returned an answer, written with his usual temper, and therefore somewhat perverse. The controversy was drawn out to a considerable length; and the papers on both sides were afterwards made publick by Dr. Hammond.

In 1647, it was determined by Parliament, that the reformation of Oxford should be more vigorously carried on; and Mr. Cheynel was nominated one of the visitors. The general process of the visitation, the firmness and fidelity of the students, the address by which the enquiry was delayed, and the steadiness with which it was opposed, which are very particularly related by Wood, and after him by Walker, it is not necessary to mention here, as they relate not more to Dr. Cheynel's life than to those of his associates.

There is, indeed, some reason to believe that he was more active and virulent than the rest, because he appears to have been charged in a particular manner with some of their most unjustifiable measures. He was accused of proposing that the members of

the University should be denied the assistance of counsel, and was lampooned by name, as a madman, in a satire written on the visitation.

One action, which shews the violence of his temper, and his disregard both of humanity and decency, when they came in competition with his passions, must not be forgotten. The visitors, being offended at the obstinacy of Dr. Fell, Dean of Christ-church, and Vice-chancellor of the University, having first deprived him of his vice-chancellorship, determined afterwards to dispossess him of his deanery; and, in the course of their proceedings, thought it proper to seize upon his chambers in the college. This was an act which most men would willingly have referred to the officers to whom the law assigned it; but Cheynel's fury prompted him to a different conduct. He, and three more of the visitors, went and demanded admission; which, being steadily refused them, they obtained by the assistance of a file of soldiers, who forced the doors with pick-axes. Then entering, they saw Mrs. Fell in the lodgings, Dr. Fell being in prison at London, and ordered her to quit them; but found her not more obsequious than her husband. They repeated their orders with menaces, but were not able to prevail upon her to remove. They then retired, and left her exposed to the brutality of the soldiers, whom they commanded to keep possession, which Mrs. Fell, however, did not leave. About nine days afterwards she received another visit of the same kind from the new chancellor, the Earl of Pembroke; who having, like the others, ordered her to depart without effect, treated her with reproachful

language, and at last commanded the soldiers to take her up in her chair, and carry her out of doors. Her daughters, and some other gentlewomen that were with her, were afterwards treated in the same manner; one of whom predicted, without dejection, that she should enter the house again with less difficulty, at some other time: nor was she mistaken in her conjecture, for Dr. Fell lived to be restored to his deanery.

At the reception of the chancellor, Cheynel, as the most accomplished of the visitors, had the province of presenting him with the ensigns of his office, some of which were counterfeit, and addressing him with a proper oration. Of this speech, which Wood has preserved, I shall give some passages, by which a judgment may be made of his oratory.

Of the staves of the beadles he observes, that "some are stained with double guilt, that some are pale with fear, and that others have been made use of as crutches, for the support of bad causes and desperate fortunes;" and he remarks of the book of statutes which he delivers, that "the ignorant may perhaps admire the splendor of the cover, but the learned know that the real treasure is within." Of these two sentences it is easily discovered, that the first is forced and unnatural, and the second trivial and low.

Soon afterwards Mr. Cheynel was admitted to the degree of Bachelor of Divinity, for which his grace had been denied him in 1641, and, as he then suffered for an ill-timed assertion of the Presbyterian doctrines, he obtained that his degree should be dated

from the time at which he was refused it; an honour which, however, did not secure him from being soon after publickly reproached as a madman.

But the vigour of Cheynel was thought by his companions to deserve profit as well as honour; and Dr. Bailey, the president of St. John's College, being not more obedient to the authority of the Parliament than the rest, was deprived of his revenues and authority, with which Mr. Cheynel was immediately invested; who, with his usual coolness and modesty, took possession of the lodgings soon after, by breaking open the doors.

This preferment being not thought adequate to the deserts or abilities of Mr. Cheynel, it was therefore desired, by the committee of Parliament, that the visitors would recommend him to the lectureship of divinity founded by the Lady Margaret. To recommend him, and to choose, was at that time the same; and he had now the pleasure of propagating his darling doctrine of predestination, without interruption, and without danger.

Being thus flushed with power and success, there is little reason for doubting that he gave way to his natural vehemence, and indulged himself in the utmost excesses of raging zeal, by which he was indeed so much distinguished, that, in a satire mentioned by Wood, he is dignified by the title of Arch-visitor; an appellation which he seems to have been industrious to deserve by severity and inflexibility: for, not contented with the commission which he and his colleagues had already received, he procured six or seven of the members of Parliament to meet privately

in Mr. Rouse's lodgings, and assume the style and authority of a committee, and from them obtained a more extensive and tyrannical power, by which the visitors were enabled to force the *solemn League and Covenant* and the *negative Oath* upon all the members of the University, and to prosecute those for a contempt who did not appear to a citation, at whatever distance they might be, and whatever reasons they might assign for their absence.

By this method he easily drove great numbers from the University, whose places he supplied with men of his own opinion, whom he was very industrious to draw from other parts, with promises of making a liberal provision for them out of the spoils of hereticks and malignants.

Having, in time, almost extirpated those opinions which he found so prevalent at his arrival, or at least obliged those, who would not recant, to an appearance of conformity, he was at leisure for employments which deserve to be recorded with greater commendation. About this time, many Socinian writers began to publish their notions with great boldness, which the Presbyterians, considering as heretical and impious, thought it necessary to confute; and therefore Cheynel, who had now obtained his doctor's degree, was desired, in 1649, to write a vindication of the doctrine of the Trinity, which he performed, and published the next year.

He drew up likewise a confutation of some Socinian tenets advanced by John Fry; a man who spent great part of his life in ranging from one religion to another, and who sat as one of the judges

on the king, but was expelled afterwards from the House of Commons, and disabled from sitting in parliament. Dr. Cheynel is said to have shewn himself evidently superior to him in the controversy, and was answered by him only with an opprobrious book against the Presbyterian clergy.

Of the remaining part of his life, there is found only an obscure and confused account. He quitted the presidentship of St. John's, and the professorship, in 1650, as Calamy relates, because he would not take the engagement; and gave a proof that he could suffer as well as act in a cause which he believed just. We have, indeed, no reason to question his resolution, whatever occasion might be given to exert it; nor is it probable that he feared affliction more than danger, or that he would not have borne persecution himself for those opinions which inclined him to persecute others.

He did not suffer much upon this occasion; for he retained the living of Petworth, to which he thenceforward confined his labours, and where he was very assiduous, and, as Calamy affirms, very successful in the exercise of his ministry, it being his peculiar character to be warm and zealous in all his undertakings.

This heat of his disposition, increased by the uncommon turbulence of the times in which he lived, and by the opposition to which the unpopular nature of some of his employments exposed him, was at last heightened to distraction, so that he was for some years disordered in his understanding, as both Wood and Calamy relate, but with such difference as might

be expected from their opposite principles. Wood appears to think, that a tendency to madness was discoverable in a great part of his life; Calamy, that it was only transient and accidental, though, in his additions to his first narrative, he pleads it as an extenuation of that fury with which his kindest friends confess him to have acted on some occasions. Wood declares, that he died little better than distracted; Calamy, that he was perfectly recovered to a sound mind before the Restoration, at which time he retired to Preston, a small village in Sussex, being turned out of his living at Petworth.

It does not appear that he kept his living till the general ejection of the Nonconformists; and it is not unlikely that the asperity of his carriage, and the known virulence of his temper, might have raised him enemies, who were willing to make him feel the effects of perseeution which he had so furiously incited against others; but of this incident of his life there is no particular account.

After his deprivation, he lived (till his death, which happened in 1665) at a small village near Chichester, upon a paternal estate, not augmented by the large preferments wasted upon him in the triumphs of his party; having been remarkable, throughout his life, for hospitality and contempt of money.

CAVE.*

THE curiosity of the public seems to demand the history of every man who has, by whatever means, risen to eminence; and few lives would have more readers than that of the compiler of the GENTLEMAN'S MAGAZINE, if all those who received improvement or entertainment from him should retain so much kindness for their benefactor as to enquire after his conduct and character.

EDWARD CAVE was born at Newton in Warwickshire, Feb. 29, 1691. His father (Joseph) was the younger son of Mr. Edward Cave, of Cave's-in-the-Hole, a lone house, on the Street-road in the same county, which took its name from the occupier; but having concurred with his elder brother in cutting off the intail of a small hereditary estate, by which act it was lost from the family, he was reduced to follow in Rugby the trade of a shoemaker. He was a man of good reputation in his narrow circle, and remarkable for strength and rustick intrepidity. He lived

* This life first appeared in the Gentleman's Magazine for 1754, and is now printed from a copy revised by the author, at my request in 1781. N.—It was, in the Magazine, introduced by a general remark, which we have again prefixed. C.

to a great age, and was in his latter years supported by his son.

It was fortunate for Edward Cave, that, having a disposition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby, in which he had, by the rules of its foundation, a right to be instructed, was then in high reputation, under the Rev. Mr. Holyock, to whose care most of the neighbouring families, even of the highest rank, entrusted their sons. He had judgment to discover, and, for some time, generosity to encourage, the genius of young Cave; and was so well pleased with his quick progress in the school, that he declared his resolution to breed him for the university, and recommended him as a servitor to some of his scholars of high rank. But prosperity which depends upon the caprice of others is of short duration. Cave's superiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal associations it always happens, whatever unlucky prank was played was imputed to Cave. When any mischief, great or small, was done, though perhaps others boasted of the stratagem when it was successful, yet upon detection or miscarriage the fault was sure to fall upon poor Cave.

At last, his mistress by some invisible means lost a favourite cock. Cave was, with little examination, stigmatised as the thief and murderer; not because he was more apparently criminal than others, but because he was more easily reached by vindictive justice. From that time Mr. Holyock withdrew his kindness

visibly from him, and treated him with harshness, which the crime, in its utmost aggravation, could scarcely deserve; and which surely he would have forborne, had he considered how hardly the habitual influence of birth and fortune is resisted; and how frequently men, not wholly without sense of virtue, are betrayed to acts more atrocious than the robbery of a hen-roost, by a desire of pleasing their superiors.

Those reflections his master never made, or made without effect; for under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution a while, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount with some pleasure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the excisemen in grammatical disputations. But the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him, and he went up to London in quest of more suitable employment.

He was recommended to a timber-merchant at the Bankside, and, while he was there on liking, is said to have given hopes of great mercantile abilities; but this place he soon left, I know not for what reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education, and which was pleasing to Cave, because it furnished some employment for his scholastick attainments. Here, therefore, he resolved to settle, though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestick tumults he was soon released, having in only two years attained so much skill in his art, and gained so much the confidence of his master, that he was sent without any superintendant to conduct a printing-office at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a publick controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress. He therefore quitted her house upon a stipulated allowance, and married a young widow, with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished, and employed by the Tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in "Mist's Journal;" which, though he afterwards obtained, by his wife's interest, a small place in the Post-office, he for some time continued. But as interest is powerful, and conversation, however mean, in time persuasive, he by degrees inclined to another party; in which, however, he was always moderate, though steady and determined.

When he was admitted into the Post-office, he

still continued, at his intervals of attendance, to exercise his trade, or to employ himself with some typographical business. He corrected the "Gradus ad Parnassum;" and was liberally rewarded by the Company of Stationers. He wrote an "Account of the Criminals," which had for some time a considerable sale; and published many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correspondence which his place in the Post-office facilitated, he procured country newspapers, and sold their intelligence to a Journalist in London, for a guinea a week.

He was afterwards raised to the office of clerk of the franks, in which he acted with great spirit and firmness; and often stopped franks which were given by members of parliament to their friends, because he thought such extension of a peculiar right illegal. This raised many complaints, and having stopped, among others, a frank given to the old duchess of Marlborough by Mr. Walter Plummer, he was cited before the House as for a breach of privilege, and accused, I suppose very unjustly, of opening letters to detect them. He was treated with great harshness and severity, but, declining their questions by pleading his oath of secrecy, was at last dismissed. And it must be recorded to his honour, that, when he was ejected from his office, he did not think himself discharged from his trust, but continued to refuse to his nearest friends any information about the management of the office.

By this constancy of diligence and diversification of employment, he in time collected a sum sufficient

for the purchase of a small printing-office, and began the "Gentleman's Magazine," a periodical pamphlet, of which the scheme is known wherever the English language is spoken. To this undertaking he owed the affluence in which he passed the last twenty years of his life, and the fortune which he left behind him, which, though large, had been yet larger, had he not rashly and wantonly impaired it by innumerable projects, of which I know not that ever one succeeded.

"The Gentleman's Magazine," which has now subsisted fifty years, and still continues to enjoy the favour of the world*, is one of the most successful and lucrative pamphlets which literary history has upon record, and therefore deserves, in this narrative, particular notice.

Mr. Cave, when he formed the project, was far from expecting the success which he found; and others had so little prospect of its consequence, that though he had for several years talked of his plan among printers and booksellers, none of them thought it worth the trial. That they were not restrained by virtue from the execution of another man's design, was sufficiently apparent as soon as that design began to be gainful; for in a few years a multitude of magazines arose and perished; only the London Magazine, supported by a powerful association of booksellers, and circulated with all the art and all the cunning of trade, exempted himself from the general fate of Cave's invaders, and obtained, though not an equal, yet a considerable sale.†

* This was said in the beginning of the year 1781; and may with truth be now repeated. N.

† The London Magazine ceased to exist in 1785. N.

Cave now began to aspire to popularity; and being a greater lover of poetry than any other art, he sometimes offered subjects for poems, and proposed prizes for the best performers. The first prize was 50*l.* for which, being but newly acquainted with wealth, and thinking the influence of 50*l.* extremely great, he expected the first authors of the kingdom to appear as competitors; and offered the allotment of the prize to the universities. But when the time came, no name was seen among the writers that had ever been seen before; the universities and several private men rejected the province of assigning the prize *. At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry to sudden riches, that retained less of the meanness of their former state.

He continued to improve his Magazine, and had the satisfaction of seeing its success proportionate to his diligence, till, in 1751, his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell, by drinking acid liquors, into a diarrhœa, and afterwards into a kind of lethargick insensibility, in which one of the last acts of reason which he exerted was fondly to press the hand

* The determination was left to Dr. Cromwell Mortimer and Dr. Birch, and by the latter the award was made, which may be seen in the Gent. Mag. vol. vi. p. 59. N.

that is now writing this little narrative. He died on the 10th of January 1754, having just concluded the twenty-third annual collection. *

He was a man of a large stature, not only tall but bulky, and was, when young, of remarkable strength and activity. He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abstinence both from strong liquors and animal food. From animal food he abstained about four years, and

* Mr. Cave was buried in the church of St. James, Clerkenwell, without an epitaph; but the following inscription at Rugby, from the pen of Dr. Hawkesworth, is here transcribed from the "Anecdotes of Mr. Bowyer," p. 88.

Near this place lies
The body of
JOSEPH CAVE,
Late of this parish:
Who departed this Life, Nov. 18, 1747,
Aged 79 years.
He was placed by Providence in a humble station;
But
Industry abundantly supplied the wants of Nature,
And
Temperance blest him with
Content and Wealth.
As he was an affectionate Father,
He was made happy in the decline of life
By the deserved eminence of his eldest Son
EDWARD CAVE,
Who without interest, fortune, or connection,
By the native force of his own genius,
Assisted only by a classical education,
Which he received at the Grammar-school
Of this Town,

from strong liquors much longer; but the gout continued unconquered, perhaps unabated.

His resolution and perseverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repress him; but his constancy was calm, and to those who did not know him appeared faint and languid; but he always went forward, though he moved slowly.

The same chilness of mind was observable in his conversation: he was watching the minutest accent of those whom he disgusted by seeming inattention;

Planned, executed, and established
A literary work, called
THE
GENTLEMAN'S MAGAZINE,
Whereby he acquired an ample fortune,
The whole of which devolved to his family.
Here also lies
The body of WILLIAM CAVE,
Second Son of the said JOSEPH CAVE,
Who died May 2, 1757, aged 62 years;
And who, having survived his elder brother
EDWARD CAVE,
Inherited from him a competent estate;
And, in gratitude to his benefactor,
Ordered this monument to perpetuate his memory.

He liv'd a patriarch in his numerous race,
And shew'd in charity a Christian's grace:
Whate'er a friend or parent feels, he knew;
His hand was open, and his heart was true;
In what he gain'd and gave, he taught mankind,
A grateful always is a generous mind.
Here rest his clay! his soul must ever rest,
Who bless'd when living, dying must be blest. N.

and his visitant was surprised when he came a second time, by preparations to execute the scheme which he supposed never to have been heard.

He was, consistently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander of his right. In his youth having summoned his fellow journeymen to concert measures against the oppression of their masters, he mounted a kind of rostrum, and harangued them so efficaciously, that they determined to resist all future invasions; and when the stamp offices demanded to stamp the last half sheet of the Magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival Magazines would meanly have submitted.

He was a friend rather easy and constant, than zealous and active; yet many instances might be given, where both his money and his diligence were employed liberally for others. His enmity was in like manner cool and deliberate; but though cool, it was not insidious, and though deliberate, not pertinacious.

His mental faculties were slow. He saw little at a time, but that little he saw with great exactness. He was long in finding the right, but seldom failed to find it at last. His affections were not easily gained, and his opinions not quickly discovered. His reserve, as it might hide his faults, concealed his virtues: but such he was, as they who best knew him have most lamented.

KING OF PRUSSIA.*

CHARLES FREDERICK the present King of Prussia, whose actions, and designs now keep Europe in attention, is the eldest son of Frederick William by Sophia Dorothea, daughter of George the First King of England. He was born January 24, 1711-12. Of his early years nothing remarkable has been transmitted to us. As he advanced towards manhood, he became remarkable by his disagreement with his father.

The late King of Prussia was of a disposition violent and arbitrary, of narrow views, and vehement passions, earnestly engaged in little pursuits, or in schemes terminating in some speedy consequence, without any plan of lasting advantage to himself or his subjects, or any prospect of distant events. He was therefore always busy, though no effects of his activity ever appeared, and always eager though he had nothing to gain. His behaviour was to the last degree rough and savage. The least provocation, whether designed or accidental, was returned by blows, which he did not always forbear to the Queen and Princesses.

* First printed in the Literary Magazine for 1756. H.

From such a king and such a father it was not any enormous violation of duty in the immediate heir of a kingdom sometimes to differ in opinion, and to maintain that difference with decent pertinacity. A prince of a quick sagacity and comprehensive knowledge must find many practices in the conduct of affairs which he could not approve, and some which he could scarcely forbear to oppose.

The chief pride of the old king was to be master of the tallest regiment in Europe. He therefore brought together from all parts men above the common military standard. To exceed the height of six feet was a certain recommendation to notice, and to approach that of seven a claim to distinction. Men will readily go where they are sure to be caressed; and he had therefore such a collection of giants as perhaps was never seen in the world before.

To review this towering regiment was his daily pleasure, and to perpetuate it was so much his care, that when he met a tall woman, he immediately commanded one of his Titanian retinue to marry her, that they might propagate procerity, and produce heirs to the father's habiliments.

In all this there was apparent folly, but there was no crime. The tall regiment made a fine shew at an expence not much greater, when once it was collected, than would have been bestowed upon common men. But the king's military pastimes were sometimes more pernicious. He maintained a numerous army, of which he made no other use than to review and to talk of it; and when he, or perhaps his emissaries, saw a boy, whose form and spriteliness promised a

future soldier, he ordered a kind of badge to be put about his neck, by which he was marked out for the service, like the sons of Christian captives in Turkey; and his parents were forbidden to destine him to any other mode of life.

This was sufficiently oppressive, but this was not the utmost of his tyranny. He had learned, though otherwise perhaps no very great politician, that to be rich was to be powerful; but that the riches of a king ought to be seen in the opulence of his subjects, he wanted either ability or benevolence to understand. He therefore raised exorbitant taxes from every kind of commodity and possession, and piled up the money in his treasury, from which it issued no more. How the land which had paid taxes once was to pay them a second time, how imposts could be levied without commerce, or commerce continued without money, it was not his custom to enquire. Eager to snatch at money, and delighted to count it, he felt new joy at every receipt, and thought himself enriched by the impoverishment of his dominions.

By which of these freaks of royalty the prince was offended, or whether, as perhaps more frequently happens, the offences of which he complains were of a domestick and personal kind, it is not easy to discover. But his resentment, whatever was its cause, rose so high, that he resolved not only to leave his father's court, but his territories, and to seek a refuge among the neighbouring or kindred princes. It is generally believed that his intention was to come to England, and live under the protection of his uncle, till his father's death, or change of conduct, should give him liberty to return.

His design, whatever it was, he concerted with an officer, in the army, whose name was Kat, a man in whom he placed great confidence, and whom, having chosen him for the companion of his flight, he necessarily trusted with the preparatory measures. A prince cannot leave his country with the speed of a meaner fugitive. Something was to be provided, and something to be adjusted. And, whether Kat found the agency of others necessary, and therefore was constrained to admit some partners of the secret; whether levity or vanity incited him to disburden himself of a trust that swelled in his bosom, or to shew to a friend or mistress his own importance; or whether it be in itself difficult for princes to transact any thing in secret; so it was, that the king was informed of the intended flight, and the prince, and his favourite, a little before the time settled for their departure, were arrested, and confined in different places.

The life of princes is seldom in danger, the hazard of their irregularities falls only on those whom ambition or affection combines with them. The king, after an imprisonment of some time, set his son at liberty; but poor Kat was ordered to be tried for a capital crime. The court examined the cause, and acquitted him; the king remanded him to a second trial, and obliged his judges to condemn him. In consequence of the sentence thus tyrannically extorted, he was publickly beheaded, leaving behind him some papers of reflections made in the prison, which were afterwards printed, and among others an admonition to the prince, for whose sake he suffered, not to foster in himself the opinion of destiny, for

that a Providence is discoverable in every thing round us.

This cruel prosecution of a man who had committed no crime, but by compliance with influence not easily to be resisted, was not the only act by which the old king irritated his son. A lady with whom the prince was suspected of intimacy, perhaps more than virtue allowed, was seized, I know not upon what accusation, and, by the king's order, notwithstanding all the reasons of decency and tenderness that operate in other countries, and other judicatures, was publickly whipped in the streets of Berlin.

At last, that the prince might feel the power of a king and a father in its utmost rigour, he was, in 1733, married against his will to the princess Elizabetha Christina of Brunswick Lunenburg Beveren. He married her indeed at his father's command, but without professing for her either esteem or affection, and considering the claim of parental authority fully satisfied by the external ceremony, obstinately and perpetually during the life of his father refrained from her bed. The poor princess lived about seven years in the court of Berlin, in a state which the world has not often seen, a wife without a husband, married so far as to engage her person to a man who did not desire her affection, and of whom it was doubtful whether he thought himself restrained from the power of repudiation by an act performed under evident compulsion.

Thus he lived secluded from publick business, in contention with his father, in alienation from his wife. This state of uneasiness he found the only

means of softening. He diverted his mind from the scenes about him by studies and liberal amusements. The studies of princes seldom produce great effects, for princes draw with meaner mortals the lot of understanding; and since of many students not more than one can be hoped to advance far towards perfection, it is scarcely to be expected that we should find that one a prince; that the desire of science should overpower in any mind the love of pleasure, when it is always present, or always within call; that laborious meditation should be preferred in the days of youth to amusements and festivity; or that perseverance should press forward in contempt of flattery: and that he, in whom moderate acquisitions would be extolled as prodigies, should exact from himself that excellence of which the whole world conspires to spare him the necessity.

In every great performance, perhaps in every great character, part is the gift of nature, part the contribution of accident, and part, very often not the greatest part, the effect of voluntary election, and regular design. The King of Prussia was undoubtedly born with more than common abilities; but that he has cultivated them with more than common diligence, was probably the effect of his peculiar condition, of that which he then considered as cruelty and misfortune.

In this long interval of unhappiness and obscurity, he acquired skill in the mathematical sciences, such as is said to put him on the level with those who have made them the business of their lives. This is probably to say too much: the acquisitions of kings are

always magnified. His skill in poetry and in the French language has been loudly praised by Voltaire, a judge without exception, if his honesty were equal to his knowledge. Musick he not only understands, but practises on the German flute in the highest perfection; so that, according to the regal censure of Philip of Macedon, he may be ashamed to play so well.

He may be said to owe to the difficulties of his youth an advantage less frequently obtained by princes than literature and mathematicks. The necessity of passing his time without pomp, and of partaking of the pleasures and labours of a lower station, made him acquainted with the various forms of life, and with the genuine passions, interests, desires, and distresses, of mankind. Kings, without this help, from temporary infelicity, see the world in a mist, which magnifies every thing near them, and bounds their view to a narrow compass, which few are able to extend by the mere force of curiosity. I have always thought that what Cromwell had more than our lawful kings, he owed to the private condition in which he first entered the world, and in which he long continued: in that state he learned his art of secret transaction, and the knowledge by which he was able to oppose zeal to zeal, and make one enthusiast destroy another.

The King of Prussia gained the same arts, and, being born to fairer opportunities of using them, brought to the throne the knowledge of a private man without the guilt of usurpation. Of this general acquaintance with the world there may be found some traces in his whole life. His conversation is like that of other men upon common topicks,

his letters have an air of familiar elegance, and his whole conduct is that of a man who has to do with men, and who is not ignorant what motives will prevail over friends or enemies.

In 1740, the old king fell sick, and spoke and acted in his illness with his usual turbulence and roughness, reproaching his physicians in the grossest terms with their unskilfulness and impotence, and imputing to their ignorance or wickedness the pain which their prescriptions failed to relieve. These insults they bore with the submission which is commonly paid to despotick monarchs; till at last the celebrated Hoffman was consulted, who failing, like the rest, to give ease to his majesty, was, like the rest, treated with injurious language. Hoffman, conscious of his own merit, replied, that he could not bear reproaches which he did not deserve; that he had tried all the remedies that art could supply, or nature could admit; that he was, indeed, a professor by his majesty's bounty; but that, if his abilities or integrity were doubted, he was willing to leave, not only the university, but the kingdom, and that he could not be driven into any place where the name of Hoffman would want respect. The King, however unaccustomed to such returns, was struck with conviction of his own indecency, told Hoffman, that he had spoken well, and requested him to continue his attendance.

The King, finding his distemper gaining upon his strength, grew at last sensible that his end was approaching, and, ordering the prince to be called to his bed, laid several injunctions upon him, of which one was to perpetuate the tall regiment by continual

recruits, and another to receive his espoused wife. The prince gave him a respectful answer, but wisely avoided to diminish his own right or power by an absolute promise; and the King died uncertain of the fate of the tall regiment.

The young king began his reign with great expectations, which he has yet surpassed. His father's faults produced many advantages to the first years of his reign. He had an army of seventy thousand men well disciplined, without any imputation of severity to himself, and was master of a vast treasure without the crime or reproach of raising it. It was publickly said in our House of Commons, that he had eight millions sterling of our money; but I believe he that said it, had not considered how difficultly eight millions would be found in all the Prussian dominions. Men judge of what they do not see by that which they see. We are used to talk in England of millions with great familiarity, and imagine that there is the same affluence of money in other countries, in countries whose manufactures are few, and commerce little.

Every man's first cares are necessarily domestick. The King, being now no longer under influence, or its appearance, determined how to act towards the unhappy lady who had possessed for seven years the empty title of the Princess of Prussia. The papers of those times exhibited the conversation of their first interview; as if the king, who plans campaigns in silence, would not accommodate a difference with his wife, but with writers of news admitted as witnesses. It is certain that he received her as queen, but whether he treats her as a wife is yet in dispute.

In a few days his resolution was known with regard to the tall regiment; for some recruits being offered him, he rejected them; and this body of giants, by continued disregard, mouldered away.

He treated his mother with great respect, ordered that she should bear the title of *Queen-mother*, and that, instead of addressing him as *His Majesty*, she should only call him *Son*.

As he was passing soon after between Berlin and Potsdam, a thousand boys, who had been marked out for military service, surrounded his coach, and cried out, "Merciful king! deliver us from our slavery." He promised them their liberty, and ordered, the next day, that the badge should be taken off.

He still continued that correspondence with learned men which he began when he was prince; and the eyes of all scholars, a race of mortals formed for dependence, were upon him, as a man likely to renew the times of patronage, and to emulate the bounties of Lewis the Fourteenth.

It soon appeared that he was resolved to govern with very little ministerial assistance: he took cognizance of every thing with his own eyes; declared, that in all contrarieties of interest between him and his subjects, the publick good should have the preference; and in one of the first exertions of regal power banished the prime minister and favourite of his father, as one that had *betrayed his master, and abused his trust.*

He then declared his resolution to grant a general toleration of religion, and among other liberalities of concession allowed the profession of Free Masonry. It is the great taint of his character, that he has

given reason to doubt, whether this toleration is the effect of charity or indifference, whether he means to support good men of every religion, or considers all religions as equally good.

There had subsisted for some time in Prussia an order called the *Order for Favour*, which, according to its denomination, had been conferred with very little distinction. The King instituted the *Order for Merit*, with which he honoured those whom he considered as deserving. There were some who thought their merit not sufficiently recompensed by this new title; but he was not very ready to grant pecuniary rewards. Those who were most in his favour he sometimes presented with snuff-boxes, on which was inscribed, *Amitie augmente le prix.*

He was, however, charitable, if not liberal, for he ordered the magistrates of the several districts to be very attentive to the relief of the poor; and if the funds established for that use were not sufficient, permitted that the deficiency should be supplied out of the revenues of the town.

One of his first cares was the advancement of learning. Immediately upon his accession, he wrote to Rollin and Voltaire, that he desired the continuance of their friendship; and sent for Mr. Maupertuis, the principal of the French academicians, who passed a winter in Lapland, to verify, by the mensuration of a degree near the Pole, the Newtonian doctrine of the form of the earth. He requested of Maupertuis to come to Berlin, to settle an academy, in terms of great ardour and great condescension.

At the same time, he shewed the world that literary amusements were not likely, as has more than

once happened to royal students, to withdraw him from the care of the kingdom, or make him forget his interest. He began by reviving a claim to Herstal and Hermal, two districts in the possession of the Bishop of Liege. When he sent his commissary to demand the homage of the inhabitants, they refused him admission, declaring that they acknowledged no sovereign but the bishop. The King then wrote a letter to the bishop, in which he complained of the violation of his right, and the contempt of his authority, charged the prelate with countenancing the late act of disobedience, and required an answer in two days.

In three days the answer was sent, in which the bishop founds his claim to the two lordships upon a grant of Charles the Fifth, guaranteed by France and Spain; alledges that his predecessors had enjoyed this grant above a century, and that he never intended to infringe the rights of Prussia; but as the House of Brandenburgh had always made some pretensions to that territory, he was willing to do what other bishops had offered, to purchase that claim for an hundred thousand crowns.

To every man that knows the state of the feudal countries, the intricacy of their pedigrees, the confusion of their alliances, and the different rules of inheritance that prevail in different places, it will appear evident, that of reviving antiquated claims there can be no end, and that the possession of a century is a better title than can commonly be produced. So long a prescription supposes an acquiescence in the other claimants; and that acquiescence supposes also some reason, perhaps now unknown, for which the

claim was forborne. Whether this rule could be considered as valid in the controversy between these sovereigns, may, however, be doubted, for the bishop's answer seems to imply, that the title of the House of Brandenburgh had been kept alive by repeated claims, though the seizure of the territory had been hitherto forborne.

The King did not suffer his claim to be subjected to any altercations, but, having published a declaration, in which he charged the bishop with violence and injustice, and remarked that the feudal laws allowed every man whose possession was withheld from him, to enter it with an armed force, he immediately dispatched two thousand soldiers into the controverted countries, where they lived without controul, exercising every kind of military tyranny, till the cries of the inhabitants forced the bishop to relinquish them to the quiet government of Prussia.

This was but a petty acquisition; the time was now come when the King of Prussia was to form and execute greater designs. On the 9th of October, 1740, half Europe was thrown into confusion by the death of Charles the Sixth, Emperor of Germany, by whose death all the hereditary dominions of the House of Austria descended, according to the pragmatick sanction, to his eldest daughter, who was married to the Duke of Lorrain, at the time of the Emperor's death, Duke of Tuscany.

By how many securities the pragmatick sanction was fortified, and how little it was regarded when those securities became necessary: how many claimants started up at once to the several dominions of the House of Austria; how vehemently their pretensions

were enforced, and how many invasions were threatened or attempted: the distresses of the Emperor's daughter, known for several years by the title only of the Queen of Hungary, because Hungary was the only country to which her claim had not been disputed: the firmness with which she struggled with her difficulties, and the good fortune by which she surmounted them; the narrow plan of this essay will not suffer me to relate. Let them be told by some other writer of more leisure and wider intelligence.

Upon the Emperor's death, many of the German princes fell upon the Austrian territories as upon a dead carcase, to be dismembered among them without resistance. Among these, with whatever justice, certainly with very little generosity, was the King of Prussia, who, having assembled his troops, as was imagined, to support the pragmatick sanction, on a sudden entered Silesia with thirty thousand men, publishing a declaration, in which he disclaims any design of injuring the rights of the House of Austria, but urges his claim to Silesia, as rising *from ancient conventions of family and confraternity between the House of Brandenburgh and the Princes of Silesia, and other honourable titles.* He says, the fear of being defeated by other pretenders to the Austrian dominions, obliged him to enter Silesia without any previous expostulation with the Queen, and that he shall *strenuously espouse the interests of the House of Austria.*

Such a declaration was, I believe, in the opinion of all Europe, nothing less than the aggravation of hostility by insult, and was received by the Austrians with suitable indignation. The King pursued his

purpose, marched forward, and in the frontiers of Silesia made a speech to his followers, in which he told them, that he considered them rather "as friends than subjects, that the troops of Brandenburgh had been always eminent for their bravery, that they would always fight in his presence, and that he would recompense those who should distinguish themselves in his service, rather as a father than as a king."

The civilities of the great are never thrown away. The soldiers would naturally follow such a leader with alacrity; especially because they expected no opposition: but human expectations are frequently deceived.

Entering thus suddenly into a country which he was supposed rather likely to protect than to invade, he acted for some time with absolute authority: but supposing that this submission would not always last, he endeavoured to persuade the Queen to a cession of Silesia, imagining that she would easily be persuaded to yield what was already lost. He therefore ordered his minister to declare at Vienna, "that he was ready to guarantee all the German dominions of the House of Austria: that he would conclude a treaty with Austria, Russia, and the maritime powers: that he would endeavour that the Duke of Lorrain should be elected Emperor, and believed that he could accomplish it: that he would immediately advance to the Queen two millions of florins: that, in recompence for all this, he required Silesia to be yielded to him."

These seem not to be the offers of a prince very much convinced of his own right. He afterwards moderated his claim, and ordered his minister to hint at Vienna, that half of Silesia would content him.

The Queen answered, that though the King alledged, as his reason for entering Silesia, the danger of the Austrian territories from other pretenders, and endeavoured to persuade her to give up part of her possessions for the preservation of the rest, it was evident that he was the first and only invader, and that, till he entered in a hostile manner, all her estates were unmolested.

To his promises of assistance she replied, "that she set a high value on the King of Prussia's friendship; but that he was already obliged to assist her against invaders, both by the golden bull, and the pragmatick sanction, of which he was a guarantee, and that, if these ties were of no force, she knew not what to hope from other engagements."

Of his offers of alliances with Russia and the maritime powers, she observed, that it could be never fit to alienate her dominions for the consolidation of an alliance formed only to keep them intire.

With regard to his interest in the election of an emperor, she expressed her gratitude in strong terms; but added, that the election ought to be free, and that it must be necessarily embarrassed by contentions thus raised in the heart of the empire. Of the pecuniary assistance proposed, she remarks, that no prince ever made war to oblige another to take money, and that the contributions already levied in Silesia exceed the two millions, offered as its purchase.

She concluded, that as she values the King's friendship, she was willing to purchase it by any compliance but the diminution of her dominions, and exhorted him to perform his part in support of the pragmatick sanction.

The King, finding negotiation thus ineffectual, pushed forward his inroads, and now began to show how secretly he could take his measures. When he called a council of war, he proposed the question in a few words: all his generals wrote their opinions in his presence upon separate papers, which he carried away, and, examining them in private, formed his resolution, without imparting it otherwise than by his orders.

He began not without policy, to seize first upon the estates of the clergy, an order every where necessary, and every where envied. He plundered the convents of their stores of provision; and told them, that he never had heard of any magazines erected by the apostles.

This insult was mean, because it was unjust; but those who could not resist were obliged to bear it. He proceeded in his expedition; and a detachment of his troops took Jablunca, one of the strong places of Silesia, which was soon after abandoned, for want of provisions, which the Austrian hussars, who were now in motion, were busy to interrupt.

One of the most remarkable events of the Silesia war, was the conquest of Great Glogaw, which was taken by an assault in the dark, headed by Prince Leopold of Anhalt Dessau. They arrived at the foot of the fortifications about twelve at night, and in two hours were masters of the place. In attempts of this kind many accidents happen which cannot be heard without surprise. Four Prussian grenadiers who had climbed the ramparts, missing their own company, met an Austrian captain with fifty-two men: they were at first frighted, and were about to

retreat; but, gathering courage, commanded the Austrians to lay down their arms, and in the terror of darkness and confusion were unexpectedly obeyed.

At the same time a conspiracy to kill or carry away the King of Prussia was said to be discovered. The Prussians published a memorial, in which the Austrian court was accused of employing emissaries and assassins against the King; and it was alleged, in direct terms, that one of them had confessed himself obliged by oath to destroy him, which oath had been given him in an Aulic council in the presence of the Duke of Lorrain.

To this the Austrians answered, "that the character of the Queen and Duke was too well known not to destroy the force of such an accusation, that the tale of the confession was an imposture, and that no such attempt was ever made."

Each party was now inflamed, and orders were given to the Austrian general to hazard a battle. The two armies met at Molwitz, and parted without a complete victory on either side. The Austrians quitted the field in good order; and the King of Prussia rode away upon the first disorder of his troops, without waiting for the last event. This attention to his personal safety has not yet been forgotten.

After this, there was no action of much importance. But the King of Prussia, irritated by opposition, transferred his interest in the election to the Duke of Bavaria; and the Queen of Hungary, now attacked by France, Spain, and Bavaria, was obliged to make peace with him at the expence of half Silesia, without procuring those advantages which were once offered her.

To enlarge dominions has been the boast of many princes; to diffuse happiness and security through wide regions has been granted to few. The King of Prussia has aspired to both these honours, and endeavoured to join the praise of legislator to that of conqueror.

To settle property, to suppress false claims, and to regulate the administration of civil and criminal justice, are attempts so difficult and so useful, that I shall willingly suspend or contract the history of battles and sieges, to give a larger account of this pacific enterprize.

That the King of Prussia has considered the nature and the reasons of laws, with more attention than is common to princes, appears from his dissertation on the *Reasons for enacting and repealing Laws:* a piece which yet deserves notice, rather as a proof of good inclination than of great ability; for there is nothing to be found in it more than the most obvious books may supply, or the weakest intellect discover. Some of his observations are just and useful; but upon such a subject who can think without often thinking right? It is, however, not to be omitted, that he appears always propense towards the side of mercy. "If a poor man," says he, "steals in his want a watch, or a few pieces, from one to whom the loss is inconsiderable, is this a reason for condemning him to death?"

He regrets that the laws against duels have been ineffectual; and is of opinion, that they can never attain their end, unless the princes of Europe shall agree not to afford an asylum to duellists, and to punish all who shall insult their equals either by

word, deed, or writing. He seems to suspect this scheme of being chimerical. "Yet why," says he, "should not personal quarrels be submitted to judges, as well as questions of possession? and why should not a congress be appointed for the general good of mankind, as well as for so many purposes of less importance?"

He declares himself with great ardour against the use of torture, and by some misinformation charges the English that they still retain it.

It is perhaps impossible to review the laws of any country without discovering many defects and many superfluities. Laws often continue, when their reasons have ceased. Laws made for the first state of the society continue unabolished, when the general form of life is changed. Parts of the judicial procedure, which were at first only accidental, become in time essential; and formalities are accumulated on each other, till the art of litigation requires more study, than the discovery of right.

The King of Prussia, examining the institutions of his own country, thought them such as could only be amended by a general abrogation, and the establishment of a new body of law, to which he gave the name of the CODE FREDERIQUE, which is comprised in one volume of no great bulk, and must therefore unavoidably contain general positions to be accommodated to particular cases by the wisdom and integrity of the courts. To embarrass justice by multiplicity of laws, or to hazard it by confidence in judges, seem to be the opposite rocks on which all civil institutions have been wrecked, and

between which legislative wisdom has never yet found an open passage.

Of this new system of laws, contracted as it is, a full account cannot be expected in these memoirs; but, that curiosity may not be dismissed without some gratification, it has been thought proper to epitomise the King's *plan for the reformation of his courts.*

"The differences which arise between members of the same society, may be terminated by a voluntary agreement between the parties, by arbitration, or by a judicial process.

"The two first methods produce more frequently a temporary suspension of disputes than a final termination. Courts of justice are therefore necessary, with a settled method of procedure, of which the most simple is to cite the parties, to hear their pleas, and dismiss them with immediate decision.

"This, however, is in many cases impracticable, and in others is so seldom practised, that it is frequent rather to incur loss than to seek for legal reparation, by entering a labyrinth of which there is no end.

"This tediousness of suits keeps the parties in disquiet and perturbation, rouses and perpetuates animosities, exhausts the litigants by expence, retards the progress of their fortune, and discourages strangers from settling.

"These inconveniences, with which the best regulated polities of Europe are embarrassed, must be removed, not by the total prohibition of suits, which is impossible, but by contraction of processes; by opening an easy way for the appearance of

truth, and removing all obstructions by which it is concealed.

" The ordonnance of 1667, by which Lewis the Fourteenth established an uniformity of procedure through all his courts, has been considered as one of the greatest benefits of his reign.

" The King of Prussia, observing that each of his provinces had a different method of judicial procedure, proposed to reduce them all to one form; which being tried with success in Pomerania, a province remarkable for contention, he afterwards extended to all his dominions, ordering the judges to inform him of any difficulties which arose from it.

" Some settled method is necessary in judicial procedures. Small and simple causes might be decided upon the oral pleas of the two parties appearing before the judge: but many cases are so entangled and perplexed as to require all the skill and abilities of those who devote their lives to the study of the law.

" Advocates, or men who can understand and explain the question to be discussed, are therefore necessary. But these men, instead of endeavouring to promote justice and discover truth, have exerted their wits in the defence of bad causes, by forgeries of facts, and fallacies of argument.

" To remedy this evil, the king has ordered an inquiry into the qualifications of the advocate. All those who practise without a regular admission, or who can be convicted of disingenuous practice, are discarded. And the judges are commanded to examine which of the causes now depending have been

protracted by the crimes and ignorance of the advocates, and to dismiss those who shall appear culpable.

"When advocates are too numerous to live by honest practice, they busy themselves in exciting disputes, and disturbing the community: the number of these to be employed in each court is therefore fixed.

"The reward of the advocates is fixed with due regard to the nature of the cause, and the labour required; but not a penny is received by them till the suit is ended, that it may be their interest, as well as that of the clients, to shorten the process.

"No advocate is admitted in petty courts, small towns, or villages; where the poverty of the people, and for the most part the low value of the matter contested, make dispatch absolutely necessary. In those places the parties shall appear in person, and the judge make a summary decision.

"There must likewise be allowed a subordination of tribunals, and a power of appeal. No judge is so skilful and attentive as not sometimes to err. Few are so honest as not sometimes to be partial. Petty judges would become insupportably tyrannical if they were not restrained by the fear of a superior judicature; and their decision would be negligent or arbitrary if they were not in danger of seeing them examined and cancelled.

"The right of appeal must be restrained, that causes may not be transferred without end from court to court; and a peremptory decision must at last be made.

"When an appeal is made to a higher court, the appellant is allowed only four weeks to frame his bill, the judge of the lower court being to transmit to the higher all the evidences and informations. If upon the first view of the cause thus opened, it shall appear that the appeal was made without just cause, the first sentence shall be confirmed without citation of the defendant. If any new evidence shall appear, or any doubts arise, both the parties shall be heard.

"In the discussion of causes altercation must be allowed; yet to altercation some limits must be put. There are therefore allowed a bill, an answer, a reply, and a rejoinder, to be delivered in writing.

"No cause is allowed to be heard in more than three different courts. To further the first decision, every advocate is enjoined, under severe penalties, not to begin a suit till he has collected all the necessary evidence. If the first court has decided in an unsatisfactory manner, an appeal may be made to the second, and from the second to the third. The process in each appeal is limited to six months. The third court may indeed pass an erroneous judgment; and then the injury is without redress. But this objection is without end, and therefore without force. No method can be found of preserving humanity from error; but of contest there must some time be an end; and he, who thinks himself injured for want of an appeal to a fourth court, must consider himself as suffering for the publick.

"There is a special advocate appointed for the poor.

" The attornies, who had formerly the care of collecting evidence, and of adjusting all the preliminaries of a suit, are now totally dismissed; the whole affair is put into the hands of the advocates, and the office of an attorney is annulled for ever.

" If any man is hindered by some lawful impediment from attending his suit, time will be granted him upon the representation of his case."

Such is the order according to which civil justice is administered through the extensive dominions of the king of Prussia; which, if it exhibits nothing very subtle or profound, affords one proof more that the right is easily discovered, and that men do not so often want ability to find, as willingness to practise it.

We now return to the war.

The time at which the Queen of Hungary was willing to purchase peace by the resignation of Silesia, though it came at last, was not come yet. She had all the spirit, though not all the power of her ancestors, and could not bear the thought of losing any part of her patrimonial dominions to the enemies which the opinion of her weakness raised everywhere against her.

In the beginning of the year 1742 the elector of Bavaria was invested with the imperial dignity, supported by the arms of France, master of the kingdom of Bohemia; and confederated with the elector Palatine, and the elector of Saxony, who claimed Moravia; and with the King of Prussia, who was in possession of Silesia.

Such was the state of the Queen of Hungary,

pressed on every side, and on every side preparing for resistance: she yet refused all offers of accommodation, for every prince set peace at a price which she was not yet so far humbled as to pay.

The King of Prussia was among the most zealous and forward in the confederacy against her. He promised to secure Bohemia to the emperor, and Moravia to the elector of Saxony; and, finding no enemy in the field able to resist him, he returned to Berlin, and left Schwerin his general to prosecute the conquest.

The Prussians in the midst of winter took Olmutz, the capital of Moravia, and laid the whole country under contribution. The cold then hindered them from action, and they only blocked up the fortresses of Brinn and Spielberg.

In the spring, the King of Prussia came again into the field, and undertook the siege of Brinn; but upon the approach of Prince Charles of Lorrain retired from before it, and quitted Moravia, leaving only a garrison in the capital.

The condition of the Queen of Hungary was now changed. She was a few months before without money, without troops, incircled with enemies. The Bavarians had entered Austria, Vienna was threatened with a siege, and the queen left it to the fate of war, and retired into Hungary; where she was received with zeal and affection, not unmingled however with that neglect which must always be borne by greatness in distress. She bore the disrespect of her subjects with the same firmness as the outrages of her enemies; and at last persuaded the

English not to despair of her preservation, by not despairing herself.

Voltaire in his late history has asserted, that a large sum was raised for her succour, by voluntary subscriptions of the English ladies. It is the great failing of a strong imagination to catch greedily at wonders. He was misinformed, and was perhaps unwilling to learn by a second enquiry a truth less splendid and amusing. A contribution was by news-writers, upon their own authority, fruitlessly, and, I think, illegally, proposed. It ended in nothing. The parliament voted a supply, and five hundred thousand pounds were remitted to her.

It has been always the weakness of the Austrian family to spend in the magnificence of empire those revenues which should be kept for its defence. The court is splendid, but the treasury is empty; and at the beginning of every war, advantages are gained against them, before their armies can be assembled and equipped.

The English money was to the Austrians as a shower to a field, where all the vegetative powers are kept unactive by a long continuance of drought. The armies, which had hitherto been hid in mountains and forests, started out of their retreats; and wherever the queen's standard was erected, nations scarcely known by their names, swarmed immediately about it. An army, especially a defensive army, multiplies itself. The contagion of enterprize spreads from one heart to another. Zeal for a native or detestation of a foreign sovereign, hope of sudden greatness or riches, friendship or emulation between

particular men, or, what are perhaps more general and powerful, desire of novelty and impatience of inactivity, fill a camp with adventurers add rank to rank, and squadron to squadron.

The queen had still enemies on every part, but she now on every part had armies ready to oppose them. Austria was immediately recovered; the plains of Bohemia were filled with her troops, though the fortresses were garrisoned by the French. The Bavarians were recalled to the defence of their own country, now wasted by the incursions of troops that were called Barbarians, greedy enough of plunder, and daring perhaps beyond the rules of war, but otherwise not more cruel than those whom they attacked. Prince Lobkowitz with one army observed the motions of Broglio, the French general, in Bohemia; and Prince Charles with another put a stop to the advances of the king of Prussia.

It was now the turn of the Prussians to retire. They abandoned Olmutz, and left behind them part of their cannon and their magazines. And the king, finding that Broglio could not long oppose Prince Lobkowitz, hastened into Bohemia to his assistance; and having received a reinforcement of twenty-three thousand men, and taken the castle of Glatz, which, being built upon a rock scarcely accessible, would have defied all his power, had the garrison been furnished with provisions, he purposed to join his allies, and prosecute his conquests.

Prince Charles, seeing Moravia thus evacuated by the Prussians, determined to garrison the towns which he had just recovered, and pursue the enemy, who, by

the assistance of the French, would have been too powerful for Prince Lobkowitz.

Success had now given confidence to the Austrians, and had proportionably abated the spirit of their enemies. The Saxons, who had co-operated with the king of Prussia in the conquest of Moravia, of which they expected the perpetual possession, seeing all hopes of sudden acquisition defeated, and the province left again to its former masters, grew weary of following a prince, whom they considered as no longer acting the part of their confederate; and when they approached the confines of Bohemia took a different road, and left the Prussians to their own fortune.

The king continued his march, and Charles his pursuit. At Czaslaw the two armies came in sight of one another, and the Austrians resolved on a decisive day. On the 6th of May, about seven in the morning, the Austrians began the attack: their impetuosity was matched by the firmness of the Prussians. The animosity of the two armies was much inflamed: the Austrians were fighting for their country, and the Prussians were in a place where defeat must inevitably end in death or captivity. The fury of the battle continued four hours: the Prussian horse were at length broken, and the Austrians forced their way to the camp, where the wild troops, who had fought with so much vigour and constancy, at the sight of plunder forgot their obedience, nor had any man the least thought but how to load himself with the richest spoils.

While the right wing of the Austrians was thus

employed, the main body was left naked: the Prussians recovered from their confusion, and regained the day. Charles was at last forced to retire, and carried with him the standards of his enemies, the proofs of a victory, which, though so nearly gained, he had not been able to keep.

The victory however was dearly bought; the Prussian army was much weakened, and the cavalry almost totally destroyed. Peace is easily made when it is necessary to both parties; and the king of Prussia had now reason to believe that the Austrians were not his only enemies. When he found Charles advancing, he sent to Broglio for assistance, and was answered that "he must have orders from Versailles." Such a desertion of his most powerful ally disconcerted him, but the battle was unavoidable.

When the Prussians were returned to the camp, the king, hearing that an Austrian officer was brought in mortally wounded, had the condescension to visit him. The officer, struck with this act of humanity, said, after a short conversation, "I should die, sir, contentedly after this honour, if I might first shew my gratitude to your majesty by informing you with what allies you are now united, allies that have no intention but to deceive you." The king appearing to suspect this intelligence; "Sir," said the Austrian, "if you will permit me to send a messenger to Vienna, I believe the queen will not refuse to transmit an intercepted letter now in her hands, which will put my report beyond all doubt."

The messenger was sent, and the letter transmitted, which contained the order sent to Broglio, who was, first, forbidden to mix his troops on any occasion with the Prussians. Secondly, he was ordered to act always at a distance from the king. Thirdly, to keep always a body of twenty thousand men to observe the Prussian army. Fourthly, to observe very closely the motions of the king, for important reasons. Fifthly, to hazard nothing; but to pretend want of reinforcements, or the absence of Bellisle.

The king now with great reason considered himself as disengaged from the confederacy, being deserted by the Saxons, and betrayed by the French; he therefore accepted the mediation of King George, and in three weeks after the battle of Czaslaw made peace with the queen of Hungary, who granted to him the whole province of Silesia, a country of such extent and opulence that he is said to receive from it one third part of his revenues. By one of the articles of this treaty it is stipulated, "that neither should assist the enemies of the other."

The queen of Hungary thus disentangled on one side, and set free from the most formidable of her enemies, soon persuaded the Saxons to peace; took possession of Bavaria; drove the emperor, after all his imaginary conquests, to the shelter of a neutral town, where he was treated as a fugitive; and besieged the French in Prague, in the city which they had taken from her.

Having thus obtained Silesia, the king of Prussia returned to his own capital, where he reformed his laws, forbid the torture of criminals, concluded a

defensive alliance with England, and applied himself to the augmentation of his army.

This treaty of peace with the Queen of Hungary was one of the first proofs given by the king of Prussia, of the secrecy of his counsels. Bellisle, the French general, was with him in the camp, as a friend and coadjutor in appearance, but in truth a spy, and a writer of intelligence. Men who have great confidence in their own penetration are often by that confidence deceived; they imagine that they can pierce through all the involutions of intrigue without the diligence necessary to weaker minds, and therefore sit idle and secure; they believe that none can hope to deceive them, and therefore that none will try. Bellisle, with all his reputation of sagacity, though he was in the Prussian camp, gave every day fresh assurances of the king's adherence to his allies; while Broglio, who commanded the army at a distance, discovered sufficient reason to suspect his desertion. Broglio was slighted, and Bellisle believed, till on the 11th of June the treaty was signed, and the king declared his resolution to keep a neutrality.

This is one of the great performances of polity which mankind seem agreed to celebrate and admire; yet to all this nothing was necessary but the determination of a very few men to be silent.

From this time the queen of Hungary proceeded with an uninterrupted torrent of success. The French, driven from station to station, and deprived of fortress after fortress, were at last enclosed with their two generals, Bellisle and Broglio, in the walls of Prague, which they had stored with all provisions necessary to a town besieged, and where they de-

fended themselves three months before any prospect appeared of relief.

The Austrians, having been engaged chiefly in the field, and in sudden and tumultuary excursions rather than a regular war, had no great degree of skill in attacking or defending towns. They likewise would naturally consider all the mischiefs done to the city as falling ultimately upon themselves, and therefore were willing to gain it by time rather than by force.

It was apparent that, how long soever Prague might be defended, it must be yielded at last, and therefore all arts were tried to obtain an honourable capitulation. The messengers from the city were sent back sometimes unheard, but always with this answer, "That no terms would be allowed, but that they should yield themselves prisoners of war."

The condition of the garrison was in the eyes of all Europe desperate; but the French, to whom the praise of spirit and activity cannot be denied, resolved to make an effort for the honour of their arms. Maillebois was at that time encamped with his army in Westphalia. Orders were sent him to relieve Prague. The enterprize was considered as romantick. Maillebois was a march of forty days distant from Bohemia, the passes were narrow, and the ways foul; and it was likely that Prague would be taken before he could reach it. The march was, however, begun: the army, being joined by that of Count Saxe, consisted of fifty thousand men, who, notwithstanding all the difficulties which two Austrian armies could put in their way, at last entered Bohemia. The siege of Prague, though not raised, was remitted, and a communication was now opened to

it with the country. But the Austrians, by perpetual intervention, hindered the garrison from joining their friends. The officers of Maillebois incited him to a battle, because the army was hourly lessening by the want of provisions; but, instead of pressing on to Prague, he retired into Bavaria, and completed the ruin of the emperor's territories.

The court of France, disappointed and offended, conferred the chief command upon Broglio, who escaped from the besiegers with very little difficulty, and kept the Austrians employed till Bellisle by a sudden sally quitted Prague, and without any great loss joined the main army. Broglio then retired over the Rhine into the French dominions, wasting in his retreat the country which he had undertaken to protect, and burning towns, and destroying magazines of corn, with such wantonness, as gave reason to believe that he expected commendation from his court for any mischiefs done, by whatever means.

The Austrians pursued their advantages, recovered all their strong places, in some of which French garrisons had been left, and made themselves masters of Bavaria, by taking not only Munich the capital, but Ingolstadt, the strongest fortification in the elector's dominions, where they found a great number of cannon and a quantity of ammunition intended in the dreams of projected greatness for the siege of Vienna, all the archives of the state, the plate and ornaments of the electoral palace, and what had been considered as most worthy of preservation. Nothing but the warlike stores were taken away. An oath of allegiance to the queen was required of the Bavarians, but without any explanation whether temporary or perpetual.

The emperor lived at Francfort in the security that was allowed to neutral places, but without much respect from the German princes, except that, upon some objections made by the queen to the validity of his election, the king of Prussia declared himself determined to support him in the imperial dignity with all his power.

This may be considered as a token of no great affection to the Queen of Hungary, but it seems not to have raised much alarm. The German princes were afraid of new broils. To contest the election of an emperor once invested and acknowledged, would be to overthrow the whole Germanic constitution. Perhaps no election by plurality of suffrages was ever made among human beings, to which it might not be objected that voices were procured by illicit influence.

Some suspicions, however, were raised by the king's declaration, which he endeavoured to obviate by ordering his ministers to declare at London and at Vienna, that he was resolved not to violate the treaty of Breslaw. This declaration was sufficiently ambiguous, and could not satisfy those whom it might silence. But this was not a time for nice disquisitions; to distrust the king of Prussia might have provoked him, and it was most convenient to consider him as a friend, till he appeared openly as an enemy.

About the middle of the year 1744, he raised new alarms by collecting his troops and putting them in motion. The earl of Hindford about this time demanded the troops stipulated for the protection of Hanover, not perhaps because they were thought ne-

cessary, but that the king's designs might be guessed from his answer, which was, that troops were not granted for the defence of any country till that country was in danger, and that he could not believe the elector of Hanover to be in much dread of an invasion, since he had withdrawn the native troops, and put them into the pay of England.

He had, undoubtedly, now formed designs which made it necessary that his troops should be kept together, and the time soon came when the scene was to be opened. Prince Charles of Lorrain, having chased the French out of Bavaria, lay for some months encamped on the Rhine, endeavouring to gain a passage into Alsace. His attempts had long been evaded by the skill and vigilance of the French general, till at last, June 21, 1744, he executed his design, and lodged his army in the French dominions, to the surprise and joy of a great part of Europe. It was now expected that the territories of France would in their turn feel the miseries of war: and the nation, which so long kept the world in alarm, be taught at last the value of peace.

The king of Prussia now saw the Austrian troops at a great distance from him, engaged in a foreign country against the most powerful of all their enemies. Now, therefore, was the time to discover that he had lately made a treaty at Frankfort with the emperor, by which he had engaged, "that as the court of Vienna and its allies appeared backward to re-establish the tranquillity of the empire, and more cogent methods appeared necessary; he, being animated with a desire of co-operating towards the pacification of Germany, should make an expedition for

the conquest of Bohemia, and to put it into the possession of the emperor, his heirs and successors, for ever; in gratitude for which the emperor should resign to him and his successors a certain number of lordships, which are now part of the kingdom of Bohemia. His Imperial Majesty likewise guarantees to the King of Prussia the perpetual possession of Upper Silesia; and the King guarantees to the Emperor the perpetual possession of Upper Austria, as soon as he shall have occupied it by conquest."

It is easy to discover that the king began the war upon other motives than zeal for peace; and that, whatever respect he was willing to shew to the Emperor, he did not purpose to assist him without reward. In prosecution of this treaty he put his troops in motion; and, according to his promise, while the Austrians were invading France, he invaded Bohemia.

Princes have this remaining of humanity, that they think themselves obliged not to make war without a reason. Their reasons are indeed not always very satisfactory. Lewis the Fourteenth seemed to think his own glory a sufficient motive for the invasion of Holland. The Czar attacked Charles of Sweden, because he had not been treated with sufficient respect when he made a journey in disguise. The king of Prussia, having an opportunity of attacking his neighbour, was not long without his reasons. On July 30th, he published his declaration, in which he declares:

That he can no longer stand an idle spectator of the troubles in Germany, but finds himself obliged to

make use of force to restore the power of the laws, and the authority of the emperor.

That the Queen of Hungary has treated the emperor's hereditary dominions with inexpressible cruelty.

That Germany has been overrun with foreign troops which have marched through neutral countries without the customary requisitions.

That the emperor's troops have been attacked under neutral fortresses, and obliged to abandon the empire, of which their master is the head.

That the imperial dignity has been treated with indecency by the Hungarian troops.

The queen declaring the election of the emperor void, and the diet of Frankfort illegal, had not only violated the imperial dignity, but injured all the princes who have the right of election.

That he had no particular quarrel with the Queen of Hungary; and that he desires nothing for himself, and only enters as an auxiliary into a war for the liberties of Germany.

That the emperor had offered to quit his pretension to the dominions of Austria, on condition that his hereditary countries be restored to him.

That this proposal had been made to the King of England at Hanau, and rejected in such a manner as shewed that the King of England had no intention to restore peace, but rather to make his advantage of the troubles.

That the mediation of the Dutch had been desired; but that they declined to interpose, knowing the inflexibility of the English and Austrian courts.

That the same terms were again offered at Vienna, and again rejected: that therefore the queen must impute it to her own councils that her enemies find new allies.

That he is not fighting for any interest of his own, that he demands nothing for himself; but is determined to exert all his powers in defence of the emperor, in vindication of the right of election, and in support of the liberties of Germany, which the Queen of Hungary would enslave.

When this declaration was sent to the Prussian minister in England, it was accompanied with a remonstrance to the king, in which many of the foregoing positions were repeated; the emperor's candour and disinterestedness were magnified; the dangerous designs of the Austrians were displayed; it was imputed to them as the most flagrant violation of the Germanick constitution, that they had driven the emperor's troops out of the empire; the publick spirit and generosity of His Prussian Majesty were again heartily declared; and it was said, that this quarrel having no connection with English interests, the English ought not to interpose.

Austria and all her allies were put into amazement by this declaration, which at once dismounted them from the summit of success, and obliged them to fight through the war a second time. What succours, or what promises, Prussia received from France was never publickly known; but it is not to be doubted that a prince so watchful of opportunity sold assistance, when it was so much wanted, at the highest rate; nor can it be supposed that he exposed

himself to so much hazard only for the freedom of Germany, and a few petty districts in Bohemia.

The French, who, from ravaging the empire at discretion, and wasting whatever they found either among enemies or friends, were now driven into their own dominions, and in their own dominions were insulted and pursued, were on a sudden by this new auxiliary restored to their former superiority, at least were disburthened of their invaders, and delivered from their terrors. And all the enemies of the house of Bourbon saw with indignation and amazement the recovery of that power which they had with so much cost and bloodshed brought low, and which their animosity and elation had disposed them to imagine yet lower than it was.

The Queen of Hungary still retained her firmness. The Prussian declaration was not long without an answer, which was transmitted to the European princes with some observations on the Prussian minister's remonstrance to the court of Vienna, which he was ordered by his master to read to the Austrian council, but not to deliver. The same caution was practised before when the Prussians, after the emperor's death, invaded Silesia. This artifice of political debate may, perhaps, be numbered by the admirers of greatness among the refinements of conduct; but, as it is a method of proceeding not very difficult to be contrived or practised, as it can be of very rare use to honesty or wisdom, and as it has been long known to that class of men whose safety depends upon secrecy, though hitherto applied chiefly in petty cheats and slight transactions; I do not see that it can much ad-

vance the reputation of regal understanding, or indeed that it can add more to the safety, than it takes away from the honour of him that shall adopt it.

The queen in her answer, after charging the King of Prussia with breach of the treaty of Breslaw, and observing how much her enemies will exult to see the peace now the third time broken by him, declares,

That she had no intention to injure the rights of the electors, and that she calls in question not the event but the manner of the election.

That she had spared the emperor's troops with great tenderness, and that they were driven out of the empire only because they were in the service of France.

That she is so far from disturbing the peace of the empire, that the only commotions now raised in it are the effect of the armaments of the King of Prussia.

Nothing is more tedious than publick records, when they relate to affairs which by distance of time or place lose their power to interest the reader. Every thing grows little as it grows remote; and of things thus diminished, it is sufficient to survey the aggregate without a minute examination of the parts.

It is easy to perceive, that, if the King of Prussia's reasons be sufficient, ambition or animosity can never want a plea for violence and invasion. What he charges upon the Queen of Hungary, the waste of country, the expulsion of the Bavarians, and the employment of foreign troops, is the unavoidable consequence of a war inflamed on either side to the utmost violence. All these grievances subsisted

when he made the peace, and therefore they could very little justify its breach.

It is true, that every prince of the empire is obliged to support the imperial dignity, and assist the emperor when his rights are violated. And every subsequent contract must be understood in a sense consistent with former obligations. Nor had the king power to make a peace on terms contrary to that constitution by which he held a place among the Germanick electors. But he could have easily discovered that not the emperor but the Duke of Bavaria was the queen's enemy, not the administrator of the imperial power, but the claimant of the Austrian dominions. Nor did his allegiance to the emperor, supposing the emperor injured, oblige him to more than a succour of ten thousand men. But ten thousand men could not conquer Bohemia, and without the conquest of Bohemia he could receive no reward for the zeal and fidelity which he so loudly professed.

The success of this enterprise he had taken all possible precaution to secure. He was to invade a country guarded only by the faith of treaties, and therefore left unarmed, and unprovided of all defence. He had engaged the French to attack Prince Charles, before he should repass the Rhine, by which the Austrians would at least have been hindered from a speedy march into Bohemia: they were likewise to yield him such other assistance as he might want.

Relying therefore upon the promises of the French, he resolved to attempt the ruin of the house of Austria, and, in August 1744, broke into Bohemia at the head of an hundred and four thousand men. When he entered the country, he published a proclamation,

promising, that his army should observe the strictest discipline, and that those who made no resistance should be suffered to remain in quiet in their habitations. He required that all arms, in the custody of whomsoever they might be placed, should be given up, and put into the hands of publick officers. He still declared himself to act only as an auxiliary to the emperor, and with no other design than to establish peace and tranquillity throughout Germany, his dear country.

In this proclamation there is one paragraph of which I do not remember any precedent. He threatens, that if any peasant should be found with arms, he shall be hanged without further enquiry; and that, if any lord shall connive at his vassals keeping arms in their custody, his village shall be reduced to ashes.

It is hard to find upon what pretence the King of Prussia could treat the Bohemians as criminals, for preparing to defend their native country, or maintaining their allegiance to their lawful sovereign against an invader, whether he appears principal or auxiliary, whether he professes to intend tranquillity or confusion.

His progress was such as gave great hopes to the enemies of Austria: like Cæsar, he conquered as he advanced, and met with no opposition till he reached the walls of Prague. The indignation and resentment of the Queen of Hungary may be easily conceived; the alliance of Francfort was now laid open to all Europe; and the partition of the Austrian dominions was again publickly projected. They were

to be shared among the emperor, the King of Prussia, the Elector Palatine, and the Landgrave of Hesse. All the powers of Europe who had dreamed of controuling France, were awakened to their former terrors; all that had been done was now to be done again; and every court, from the Straits of Gibraltar to the Frozen Sea, was filled with exultation or terror, with schemes of conquest or precautions for defence.

The king, delighted with his progress, and expecting, like other mortals elated with success, that his prosperity could not be interrupted, continued his march, and began in the latter end of September the siege of Prague. He had gained several of the outer posts, when he was informed that the convoy which attended his artillery was attacked by an unexpected party of the Austrians. The king went immediately to their assistance with the third part of his army, and found his troops put to flight, and the Austrians hasting away with his cannons: such a loss would have disabled him at once. He fell upon the Austrians, whose number would not enable them to withstand him, recovered his artillery, and, having also defeated Bathiani, raised his batteries; and there being no artillery to be placed against him, he destroyed a great part of the city. He then ordered four attacks to be made at once, and reduced the besieged to such extremities, that in fourteen days the governor was obliged to yield the place.

At the attack commanded by Schwerin, a grenadier is reported to have mounted the bastion alone, and to have defended himself for some time with his sword, till his followers mounted after him; for this

act of bravery, the king made him a lieutenant, and gave him a patent of nobility.

Nothing now remained but that the Austrians should lay aside all thought of invading France, and apply their whole power to their own defence. Prince Charles, at the first news of the Prussian invasion, prepared to repass the Rhine. This the French, according to their contract with the King of Prussia, should have attempted to hinder; but they knew by experience the Austrians would not be beaten without resistance, and that resistance always incommodes an assailant. As the King of Prussia rejoiced in the distance of the Austrians, whom he considered as entangled in the French territories; the French rejoiced in the necessity of their return, and pleased themselves with the prospect of easy conquests, while powers whom they considered with equal malevolence should be employed in massacring each other.

Prince Charles took the opportunity of bright moonshine to repass the Rhine; and Noailles, who had early intelligence of his motions, gave him very little disturbance, but contented himself with attacking the rear-guard, and when they retired to the main body ceased his pursuit.

The king, upon the reduction of Prague, struck a medal, which had on one side a plan of the town, with this inscription:

"Prague taken by the King of Prussia,
September 16, 1744;
For the third time in three years."

On the other side were two verses, in which he prayed, "That his Conquests might produce Peace."

He then marched forward with the rapidity which constitutes his military character, took possession of almost all Bohemia, and began to talk of entering Austria and besieging Vienna.

The queen was not yet wholly without resource. The Elector of Saxony, whether invited or not, was not comprised in the union of Frankfort; and as every sovereign is growing less as his next neighbour is growing greater, he could not heartily wish success to a confederacy which was to aggrandize the other powers of Germany. The Prussians gave him likewise a particular and immediate provocation to oppose them; for, when they departed to the conquest of Bohemia, with all the elation of imaginary success, they passed through his dominions with unlicensed and contemptuous disdain of his authority. As the approach of Prince Charles gave a new prospect of events, he was easily persuaded to enter into an alliance with the queen, whom he furnished with a very large body of troops.

The King of Prussia having left a garrison in Prague, which he commanded to put the burghers to death if they left their houses in the night, went forward to take the other towns and fortresses, expecting, perhaps, that Prince Charles would be interrupted in his march; but the French, though they appeared to follow him, either could not or would not overtake him.

In a short time, by marches pressed on with the utmost eagerness, Charles reached Bohemia, leaving the Bavarians to regain the possession of the wasted plains of their country, which their enemies, who still kept the strong places, might again seize at will.

At the approach of the Austrian army, the courage of the King of Prussia seemed to have failed him. He retired from post to post, and evacuated town after town, and fortress after fortress, without resistance, or appearance of resistance, as if he was resigning them to the rightful owners.

It might have been expected that he should have made some effort to rescue Prague; but, after a faint attempt to dispute the passage of the Elbe, he ordered his garrison of eleven thousand men to quit the place. They left behind them their magazines, and heavy artillery, among which were seven pieces of remarkable excellence, called "The Seven Electors." But they took with them their field cannon and a great number of carriages laden with stores and plunder, which they were forced to leave in their way to the Saxons and Austrians that harassed their march. They at last entered Silesia with the loss of about a third part.

The King of Prussia suffered much in his retreat; for besides the military stores, which he left every where behind him, even to the clothes of his troops, there was a want of provisions in his army, and consequently frequent desertions and many diseases; and a soldier sick or killed was equally lost to a flying army.

At last he re-entered his own territories, and, having stationed his troops in places of security, returned for a time to Berlin, where he forbad all to speak either ill or well of the campaign.

To what end such a prohibition could conduce, it is difficult to discover: there is no country in which men can be forbidden to know what they know, an

what is universally known may as well be spoken. It is true, that in popular governments seditious discourses may inflame the vulgar; but in such governments they cannot be restrained, and in absolute monarchies they are of little effect.

When the Prussians invaded Bohemia, and this whole nation was fired with resentment, the King of England gave orders in his palace that none should mention his nephew with disrespect; by this command he maintained the decency necessary between princes, without enforcing, and probably without expecting, obedience but in his own presence.

The King of Prussia's edict regarded only himself, and therefore it is difficult to tell what was his motive, unless he intended to spare himself the mortification of absurd and illiberal flattery, which, to a mind stung with disgrace, must have been in the highest degree painful and disgusting.

Moderation in prosperity is a virtue very difficult to all mortals; forbearance of revenge, when revenge is within reach, is scarcely ever to be found among princes. Now was the time when the Queen of Hungary might perhaps have made peace on her own terms; but keenness of resentment, and arrogance of success, with-held her from the due use of the present opportunity. It is said, that the King of Prussia in his retreat sent letters to Prince Charles, which were supposed to contain ample concessions, but were sent back unopened. The King of England offered likewise to mediate between them; but his propositions were rejected at Vienna, where a resolution was taken not only to revenge the interruption of their success on the Rhine by the recovery of

Silesia, but to reward the Saxons for their seasonable help by giving them part of the Prussian dominions.

In the beginning of the year 1745 died the Emperor Charles of Bavaria; the treaty of Frankfort was consequently at an end; and the King of Prussia, being no longer able to maintain the character of auxiliary to the emperor, and having avowed no other reason for the war, might have honourably withdrawn his forces, and on his own principles have complied with terms of peace; but no terms were offered him; the queen pursued him with the utmost ardour of hostility, and the French left him to his own conduct and his own destiny.

His Bohemian conquests were already lost; and he was now chased back into Silesia, where, at the beginning of the year, the war continued in an equilibration by alternate losses and advantages. In April, the Elector of Bavaria seeing his dominions over-run by the Austrians, and receiving very little succour from the French, made a peace with the Queen of Hungary upon easy conditions, and the Austrians had more troops to employ against Prussia.

But the revolutions of war will not suffer human presumption to remain long unchecked. The peace with Bavaria was scarcely concluded when the battle of Fontenoy was lost, and all the allies of Austria called upon her to exert her utmost power for the preservation of the Low Countries; and, a few days after the loss at Fontenoy, the first battle between the Prussians and the combined army of Austrians and Saxons was fought at Niedburg in Silesia.

The particulars of this battle were variously re-

ported by the different parties, and published in the journals of that time; to transcribe them would be tedious and useless, because accounts of battles are not easily understood, and because there are no means of determining to which of the relations credit should be given. It is sufficient that they all end in claiming or allowing a complete victory to the King of Prussia, who gained all the Austrian artillery, killed four thousand, took seven thousand prisoners, with the loss, according to the Prussian narrative, of only sixteen hundred men.

He now advanced again into Bohemia, where, however, he made no great progress. The Queen of Hungary, though defeated, was not subdued. She poured in her troops from all parts to the reinforcement of Prince Charles, and determined to continue the struggle with all her power. The king saw that Bohemia was an unpleasing and inconvenient theatre of war, in which he should be ruined by a miscarriage, and should get little by a victory. Saxony was left defenceless, and, if it was conquered, might be plundered.

He therefore published a declaration against the Elector of Saxony, and, without waiting for reply, invaded his dominions. This invasion produced another battle at Standentz, which ended, as the former, to the advantage of the Prussians. The Austrians had some advantage in the beginning; and their irregular troops, who are always daring, and are always ravenous, broke into the Prussian camp, and carried away the military chest. But this was easily repaired by the spoils of Saxony.

The Queen of Hungary was still inflexible, and hoped that fortune would at last change. She recruited once more her army, and prepared to invade the territories of Brandenburg; but the King of Prussia's activity prevented all her designs. One part of his forces seized Leipsic, and the other once more defeated the Saxons; the King of Poland fled from his dominions, Prince Charles retired into Bohemia. The King of Prussia entered Dresden as a conqueror, exacted very severe contributions from the whole country, and the Austrians and Saxons were at last compelled to receive from him such a peace as he would grant. He imposed no severe conditions except the payment of the contributions, made no new claim of dominions, and, with the Elector Palatine, acknowledged the Duke of Tuscany for emperor.

The lives of princes, like the histories of nations, have their periods. We shall here suspend our narrative of the King of Prussia, who was now at the height of human greatness, giving laws to his enemies, and courted by all the powers of Europe.

BROWNE.

THOUGH the writer of the following *ESSAYS seems to have had the fortune, common among men of letters, of raising little curiosity after his private life, and has, therefore, few memorials preserved of his felicities and misfortunes; yet, because an edition of a posthumous work appears imperfect and neglected, without some account of the author, it was thought necessary to attempt the gratification of that curiosity which naturally inquires by what peculiarities of nature or fortune eminent men have been distinguished, how uncommon attainments have been gained, and what influence learning had on its possessors, or virtue on its teachers.

SIR THOMAS BROWNE was born at London, in the parish of St. Michael in Cheapside, on the 19th of October, 1605 †. His father was a merchant, of an ancient family at Upton in Cheshire. Of the name or family of his mother I find no account.

Of his childhood or youth there is little known, except that he lost his father very early; that he was, according to the common ‡ fate of orphans, defrauded by one of his guardians; and that he was placed for his education at the school of Winchester.

* "Christian Morals," first printed in 1756. H.

† Life of Sir Thomas Browne, prefixed to the Antiquities of Norwich.

‡ Whitefoot's character of Sir Thomas Browne, in a marginal note.

His mother, having taken * three thousand pounds as the third part of her husband's property, left her son, by consequence, six thousand, a large fortune for a man destined to learning at that time, when commerce had not yet filled the nation with nominal riches. But it happened to him, as to many others, to be made poorer by opulence; for his mother soon married Sir Thomas Dutton, probably by the inducement of her fortune; and he was left to the rapacity of his guardian, deprived now of both his parents, and therefore helpless and unprotected.

He was removed in the beginning of the year 1623 from Winchester to Oxford †, and entered a gentleman-commoner of Broadgate-Hall, which was soon afterwards endowed, and took the name of Pembroke-college, from the Earl of Pembroke, then chancellor of the University. He was admitted to the degree of Bachelor of Arts, January 31, 1626-7; being, as Wood remarks, the first man of eminence graduated from the new college, to which the zeal or gratitude of those that love it most can wish little better than that it may long proceed as it began.

Having afterwards taken his degree of Master of Arts, he turned his studies to physick ‡, and practised it for some time in Oxfordshire; but soon afterwards, either induced by curiosity, or invited by promises, he quitted his settlement, and accompanied § his father-in-law, who had some employment in Ireland, in a visitation of the forts and castles, which the state of Ireland then made necessary.

* Life of Sir Thomas Browne. † Wood's Athenæ Oxonienses.
‡ Wood. § Life of Sir Thomas Browne.

He that has once prevailed on himself to break his connections of acquaintance, and begin a wandering life, very easily continues it. Ireland had, at that time, very little to offer to the observation of a man of letters: he, therefore, passed * into France and Italy; made some stay at Montpellier and Padua, which were then the celebrated schools of physick; and returning home through Holland, procured himself to be created doctor of physick at Leyden.

When he began his travels, or when he concluded them, there is no certain account; nor do there remain any observations made by him in his passage through those countries which he visited. To consider, therefore, what pleasure or instruction might have been received from the remarks of a man so curious and diligent, would be voluntarily to indulge a painful reflection, and load the imagination with a wish, which, while it is formed, is known to be vain. It is, however, to be lamented, that those who are most capable of improving mankind, very frequently neglect to communicate their knowledge; either because it is more pleasing to gather ideas than to impart them, or because, to minds naturally great, few things appear of so much importance as to deserve the notice of the publick.

About the year 1634 †, he is supposed to have returned to London; and the next year to have written his celebrated treatise, called *Religio Medici*, "The religion of a physician ‡," which he declares himself never to have intended for the press,

* Life of Sir Thomas Browne. † Biographia Britannica.

‡ Letter to Sir Kenelm Digby, prefixed to the Religio Medici, fol. edit.

having composed it only for his own exercise and entertainment. It, indeed, contains many passages, which, relating merely to his own person, can be of no great importance to the publick: but when it was written, it happened to him as to others, he was too much pleased with his performance, not to think that it might please others as much; he, therefore, communicated it to his friends, and receiving, I suppose, that exuberant applause with which every man repays the grant of perusing a manuscript, he was not very diligent to obstruct his own praise by recalling his papers, but suffered them to wander from hand to hand, till at last, without his own consent, they were in 1642 given to a printer.

This has, perhaps, sometimes befallen others; and this, I am willing to believe, did really happen to Dr. Browne: but there is surely some reason to doubt the truth of the complaint so frequently made of surreptitious editions. A song, or an epigram, may be easily printed without the author's knowledge; because it may be learned when it is repeated, or may be written out with very little trouble; but a long treatise, however elegant, is not often copied by mere zeal or curiosity, but may be worn out in passing from hand to hand, before it is multiplied by a transcript. It is easy to convey an imperfect book, by a distant hand, to the press, and plead the circulation of a false copy as an excuse for publishing the true, or to correct what is found faulty or offensive, and charge the errors on the transcriber's depravations.

This is a stratagem, by which an author, panting for fame, and yet afraid of seeming to challenge it, may at once gratify his vanity, and preserve the ap-

pearance of modesty; may enter the lists, and secure a retreat: and this candour might suffer to pass undetected as an innocent fraud, but that indeed no fraud is innocent; for the confidence which makes the happiness of society is in some degree diminished by every man whose practice is at variance with his words.

The *Religio Medici* was no sooner published than it excited the attention of the publick, by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language.

What is much read will be much criticised. The Earl of Dorset recommended this book to the perusal of Sir Kenelm Digby, who returned his judgment upon it, not in a letter, but a book; in which, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that * it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it.

Of these animadversions, when they were yet not all printed, either officiousness or malice informed Dr. Browne; who wrote to Sir Kenelm with much softness and ceremony, declaring the unworthiness of his work to engage such notice, the intended privacy of the composition, and the corruptions of the impression; and received an answer equally genteel and respectful, containing high commendations of the piece, pompous professions of reverence, meek ac-

* Digby's Letter to Browne, prefixed to the Religio Medici, fol. edit.

knowledgments of inability, and anxious apologies for the hastiness of his remarks.

The reciprocal civility of authors is one of the most risible scenes in the farce of life. Who would not have thought, that these two luminaries of their age had ceased to endeavour to grow bright by the obscuration of each other? yet the animadversions thus weak, thus precipitate, upon a book thus injured in the transcription, quickly passed the press; and *Religio Medici* was more accurately published, with an admonition prefixed "to those who have or shall peruse the observations upon a former corrupt copy;" in which there is a severe censure, not upon Digby, who was to be used with ceremony, but upon the observator who had usurped his name; nor was this invective written by Dr. Browne, who was supposed to be satisfied with his opponent's apology; but by some officious friend, zealous for his honour, without his consent.

Browne has, indeed, in his own preface, endeavoured to secure himself from rigorous examination, by alledging, that "many things are delivered rhetorically, many expressions merely tropical, and therefore many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of reason." The first glance upon his book will indeed discover examples of this liberty of thought and expression: "I could be content (says he) to be nothing almost to eternity, if I might enjoy my Saviour at the last." He has little acquaintance with the acuteness of Browne, who suspects him of a serious opinion, that any thing can be "almost eternal," or that any time beginning and ending is not infinitely less than infinite duration.

In this book he speaks much, and, in the opinion

of Digby, too much of himself; but with such generality and conciseness as affords very little light to his biographer: he declares, that, besides the dialects of different provinces, he understood six languages; that he was no stranger to Astronomy; and that he had seen several countries; but what most awakens curiosity is, his solemn assertion, that "his life has been a miracle of thirty years; which to relate were not history, but a piece of poetry, and would sound like a fable."

There is, undoubtedly, a sense in which all life is miraculous; as it is an union of powers of which we can image no connection, a succession of motions of which the first cause must be supernatural; but life, thus explained, whatever it may have of miracle, will have nothing of fable; and, therefore, the author undoubtedly had regard to something, by which he imagined himself distinguished from the rest of mankind.

Of these wonders, however, the view that can be now taken of his life offers no appearance. The course of his education was like that of others, such as put him little in the way of extraordinary casualties. A scholastic and academical life is very uniform; and has, indeed, more safety than pleasure. A traveller has greater opportunities of adventure; but Browne traversed no unknown seas, or Arabian desarts; and, surely, a man may visit France and Italy, reside at Montpellier and Padua, and at last take his degree at Leyden, without any thing miraculous. What it was that would, if it was related, sound so poetical and fabulous, we are left to guess; I believe without hope of guessing rightly. The wonders probably were transacted in his own mind;

self-love, co-operating with an imagination vigorous and fertile as that of Browne, will find or make objects of astonishment in every man's life; and, perhaps, there is no human being, however hid in the crowd from the observation of his fellow-mortals, who, if he has leisure and disposition to recollect his own thoughts and actions, will not conclude his life in some sort a miracle, and imagine himself distinguished from all the rest of his species by many discriminations of nature or of fortune.

The success of this performance was such, as might naturally encourage the author to new undertakings. A gentleman of Cambridge *, whose name was Merryweather, turned it not inelegantly into Latin; and from his version it was again translated into Italian, German, Dutch, and French; and at Strasburg the Latin translation was published with large notes, by Levinus Nicolaus Moltkenius. Of the English annotations, which in all the editions from 1644 accompany the book, the author is unknown.

Of Merryweather, to whose zeal Browne was so much indebted for the sudden extension of his renown, I know nothing, but that he published a small treatise for the instruction of young persons in the attainment of a Latin style. He printed his translation in Holland with some difficulty†. The first printer to whom he offered it carried it to Salmasius, "who laid it by (says he) in state for three months," and then discouraged its publication: it was afterwards rejected by two other printers, and at last was received by Hackius.

* Life of Sir Thomas Browne.

† Merryweather's letter, inserted in the Life of Sir T. Browne.

The peculiarities of this book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under * the title of "Medicus Medicatus," by Alexander Ross, which was universally neglected by the world.

At the time when this book was published, Dr. Browne resided at Norwich, where he had settled in 1636, by † the persuasion of Dr. Lushington his tutor, who was then rector of Barnham Westgate in the neighbourhood. It is recorded by Wood, that his practice was very extensive, and that many patients resorted to him. In 1637 ‡ he was incorporated doctor of physick in Oxford.

He married in 1641 § Mrs. Mileham, of a good family in Norfolk; "a lady (says Whitefoot) of such symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism."

This marriage could not but draw the raillery of contemporary wits || upon a man who had just been wishing in his new book, "that we might procreate like trees, without conjunction," and had ¶ lately declared, that "the whole world was made for man, but only the twelfth part of man for woman;" and, that "man is the whole world, but woman only the rib or crooked part of man."

Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased

* Life of Sir Thomas Browne. † Wood's Athenæ Oxonienses.
‡ Wood. § Whitefoot. || Howel's Letters.
¶ Religio Medici.

with the conquest of so formidable a rebel, and considered it as a double triumph, to attract so much merit, and overcome so powerful prejudices; or whether, like most others, she married upon mingled motives, between convenience and inclination; she had, however, no reason to repent, for she lived happily with him one-and-forty years, and bore him ten children, of whom one son and three daughters outlived their parents: she survived him two years, and passed her widowhood in plenty, if not in opulence.

Browne having now entered the world as an author, and experienced the delights of praise and molestations of censure, probably found his dread of the publick eye diminished; and, therefore, was not long before he trusted his name to the criticks a second time; for in 1646* he printed "Enquiries into vulgar and common Errours;" a work, which as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part arose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of knowledge. It is indeed to be wished, that he had longer delayed the publication, and added what the remaining part of his life might have furnished: the thirty-six years which he spent afterwards in study and experience, would doubtless have made

* Life of Sir Thomas Browne.

large additions to an "Enquiry into vulgar Errours." He published in 1673 the sixth edition, with some improvements; but I think rather with explication of what he had already written, than any new heads of disquisition. But with the work, such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content; and remember, that in all sublunary things there is something to be wished which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and not many years ago into French. It might now be proper, had not the favour with which it was at first received filled the kingdom with copies, to reprint it with notes, partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

He appears indeed to have been willing to pay labour for truth. Having heard a flying rumour of sympathetick needles, by which, suspended over a circular alphabet, distant friends or lovers might correspond, he procured two such alphabets to be made, touched his needles with the same magnet, and placed them upon proper spindles: the result was, that when he moved one of his needles, the other, instead of taking by sympathy the same direction, "stood like the pillars of Hercules." That it continued motionless, will be easily believed; and most men would

have been content to believe it, without the labour of so hopeless an experiment. Browne might himself have obtained the same conviction by a method less operose, if he had thrust his needles through corks, and set them afloat in two basons of water.

Notwithstanding his zeal to detect old errors, he seems not very easy to admit new positions, for he never mentions the motion of the earth but with contempt and ridicule, though the opinion which admits it was then growing popular, and was surely plausible, even before it was confirmed by later observations.

The reputation of Browne encouraged some low writer to publish, under his name, a book called * "Nature's Cabinet unlocked," translated, according to Wood, from the physicks of Magirus; of which Browne took care to clear himself, by modestly advertising, that "if any man† had been benefited by it, he was not so ambitious as to challenge the honour thereof, as having no hand in that work."

In 1658 the discovery of some ancient urns in Norfolk gave him occasion to write "*Hydriotaphia*, Urn-burial, or a Discourse of sepulchral Urns," in which he treats with his usual learning on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the substances found in his Norfolcian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed together, in a treatise which seems to have been occasionally written;

* Wood, and Life of Sir Thomas Browne.

† At the end of Hydriotaphia.

and for which, therefore, no materials could have been previously collected. It is indeed, like other treatises of antiquity, rather for curiosity than use; for it is of small importance to know which nation buried their dead in the ground, which threw them into the sea, or which gave them to birds and beasts; when the practice of cremation began, or when it was disused; whether the bones of different persons were mingled in the same urn; what oblations were thrown into the pyre; or how the ashes of the body were distinguished from those of other substances. Of the uselessness of these enquiries, Browne seems not to have been ignorant; and, therefore, concludes them with an observation which can never be too frequently recollected:

"All or most apprehensions rested in opinions of some future being, which, ignorantly or coldly believed, begat those perverted conceptions, ceremonies, sayings, which Christians pity or laugh at. Happy are they, which live not in that disadvantage of time, when men could say little for futurity, but from reason; whereby the noblest mind fell often upon doubtful deaths, and melancholy dissolutions: with these hopes Socrates warmed his doubtful spirits against the cold potion; and Cato, before he durst give the fatal stroke, spent part of the night in reading the immortality of Plato, thereby confirming his wavering hand unto the animosity of that attempt.

"It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seems progressional, and otherwise made in vain: without this accomplishment, the natural

expectation and desire of such a state were but a fallacy in nature: unsatisfied considerators would quarrel at the justness of the constitution, and rest content that Adam had fallen lower, whereby, by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures, who in tranquillity possess their constitutions, as having not the apprehension to deplore their own natures; and being framed below the circumference of these hopes of cognition of better things, the wisdom of God hath necessitated their contentment. But the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us we are more than our present selves: and evacuate such hopes in the fruition of their own accomplishments."

To his treatise on *Urn-burial* was added "The Garden of Cyrus, or the quincunxial lozenge, or network plantation of the Ancients, artificially, naturally, mystically, considered." This discourse he begins with the *Sacred Garden*, in which the first man was placed; and deduces the practice of horticulture from the earliest accounts of antiquity to the time of the *Persian Cyrus*, the first man whom we actually know to have planted a quincunx; which, however, our author is inclined to believe of longer date, and not only discovers it in the description of the hanging gardens of Babylon, but seems willing to believe, and to persuade his reader, that it was practised by the feeders on vegetables before the flood.

Some of the most pleasing performances have been produced by learning and genius exercised upon sub-

jects of little importance. It seems to have been in all ages the pride of wit, to shew how it could exalt the low, and amplify the little. To speak not inadequately of things really and naturally great, is a task not only difficult but disagreeable; because the writer is degraded in his own eyes by standing in comparison with his subject, to which he can hope to add nothing from his imagination: but it is a perpetual triumph of fancy to expand a scanty theme, to raise glittering ideas from obscure properties, and to produce to the world an object of wonder to which nature had contributed little. To this ambition, perhaps we owe the frogs of Homer, the gnat and the bees of Virgil, the butterfly of Spenser, the shadow of Wowerus, and the quincunx of Browne.

In the prosecution of this sport of fancy, he considers every production of art and nature in which he could find any decussation or approaches to the form of a quincunx; and as a man once resolved upon ideal discoveries seldom searches long in vain, he finds his favourite figure in almost every thing, whether natural or invented, ancient or modern, rude or artificial, sacred or civil; so that a reader, not watchful against the power of his infusions, would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a quincunx.

To shew the excellence of this figure, he enumerates all its properties; and finds it in almost every thing of use or pleasure: and to shew how readily he supplies what he cannot find, one in-

stance may be sufficient: "though therein (says he) we meet not with right angles, yet every rhombus containing four angles equal unto two right, it virtually contains two right in every one."

The fanciful sports of great minds are never without some advantage to knowledge. Browne has interspersed many curious observations on the form of plants, and the laws of vegetation; and appears to have been a very accurate observer of the modes of germination, and to have watched with great nicety the evolution of the parts of plants from their seminal principles.

He is then naturally led to treat of the number Five; and finds, that by this number many things are circumscribed; that there are five kinds of vegetable productions, five sections of a cone, five orders of architecture, and five acts of a play. And observing that five was the ancient conjugal, or wedding number, he proceeds to a speculation which I shall give in his own words; "the ancient numerists made out the conjugal number by two and three, the first parity and imparity, the active and passive digits, the material and formal principles in generative societies."

These are all the tracts which he published. But many papers were found in his closet: "some of them, (says Whitefoot,) designed for the press, were often transcribed and corrected by his own hand, after the fashion of great and curious writers."

Of these, two collections have been published; one by Dr. Tenison, the other in 1722 by a nameless editor. Whether the one or the other selected

those pieces which the author would have preferred, cannot be known: but they have both the merit of giving to mankind what was too valuable to be suppressed; and what might, without their interposition, have perhaps perished among other innumerable labours of learned men, or have been burnt in a scarcity of fuel, like the papers of Pereskius.

The first of these posthumous treatises contains "Observations upon several Plants mentioned in Scripture:" these remarks, though they do not immediately either rectify the faith, or refine the morals of the reader, yet are by no means to be censured as superfluous niceties, or useless speculations; for they often shew some propriety of description, or elegance of allusion, utterly undiscoverable to readers not skilled in Oriental botany; and are often of more important use, as they remove some difficulty from narratives, or some obscurity from precepts.

The next is, "Of Garlands, or coronary and garland Plants;" a subject merely of learned curiosity, without any other end than the pleasure of reflecting on ancient customs, or on the industry with which studious men have endeavoured to recover them.

The next is a letter, "On the Fishes eaten by our Saviour with his Disciples, after his Resurrection from the Dead:" which contains no determinate resolution of the question, what they were, for indeed it cannot be determined. All the information that diligence or learning could supply consists in an enumeration of the fishes produced in the waters of Judea.

Then follow, "Answers to certain Queries about Fishes, Birds, Insects;" and "A Letter of Hawks and Falconry ancient and modern;" in the first of which he gives the proper interpretation of some ancient names of animals, commonly mistaken; and in the other has some curious observations on the art of hawking, which he considers as a practice unknown to the ancients. I believe all our sports of the field are of Gothic original; the ancients neither hunted by the scent, nor seemed much to have practised horsemanship as an exercise; and though in their works there is mention of *aucupium* and *piscatio*, they seem no more to have been considered as diversions, than agriculture or any other manual labour.

In two more letters he speaks of the *cymbals of the Hebrews*, but without any satisfactory determination; and of *ropalic or gradual verses*, that is, of verses beginning with a word of one syllable, and proceeding by words of which each has a syllable more than the former; as,

"O deus, æternæ stationis conciliator." AUSONIUS.

And after this manner pursuing the hint, he mentions many other restrained methods of versifying, to which industrious ignorance has sometimes voluntarily subjected itself.

His next attempt is "On Languages, and particularly the Saxon Tongue." He discourses with great learning, and generally with great justness, of the derivation and changes of languages; but like other men of multifarious learning, he receives some notions without examination. Thus he ob-

serves, according to the popular opinion, that the Spaniards have retained so much Latin as to be able to compose sentences that shall be at once grammatically Latin and Castilian: this will appear very unlikely to a man that considers the Spanish terminations; and Howell, who was eminently skilful in the three provincial languages, declares, that after many essays he never could effect it.*

The principal design of this letter is to shew the affinity between the modern English and the ancient Saxon; and he observes, very rightly, that "though we have borrowed many substantives, adjectives, and some verbs, from the French; yet the great body of numerals, auxiliary verbs, articles, pronouns, adverbs, conjunctions, and prepositions, which are the distinguishing and lasting parts of a language, remain with us from the Saxon."

To prove this position more evidently, he has drawn up a short discourse of six paragraphs, in Saxon and English; of which every word is the same in both languages, excepting the terminations and orthography. The words are indeed Saxon,

* Johnson, by trusting to his memory, has here fallen into an error. Howell, in his Instructions for Foreign Travell, has said directly the reverse of what is ascribed to him; "I have beaten my brains (he tells us) to make one sentence good Italian and congruous Latin, but could never do it; but in Spanish it is very feasible, as, for example, in this stanza.

Infausta Græcia tu paris gentes
Lubricas, sed amicitias dolosas
Machinando fraudes cautilosas
Ruinando animas innocentes.

which is good Latin enough; and yet is vulgar Spanish, intelligible by every plebeian." J. B.

but the phraseology is English; and, I think, would not have been understood by Bede or Elfric, notwithstanding the confidence of our author. He has, however, sufficiently proved his position, that the English resembles its paternal language more than any modern European dialect.

There remain five tracts of this collection yet unmentioned; one, "Of artificial Hills, Mounts, or Barrows, in England;" in reply to an interrogatory letter of E.D. whom the writers of the Biographia Britannica suppose to be, if rightly printed, W. D. or Sir William Dugdale, one of Browne's correspondents. These are declared by Browne, in concurrence, I think, with all other antiquaries, to be for the most part funeral monuments. He proves, that both the Danes and Saxons buried their men of eminence under piles of earth, "which admitting (says he) neither ornament, epitaph, nor inscription, may, if earthquakes spare them, outlast other monuments: obelisks have their term, and pyramids will tumble; but these mountainous monuments may stand, and are like to have the same period with the earth."

In the next, he answers two geographical questions; one concerning Troas, mentioned in the Acts and Epistles of St. Paul, which he determines to be the city built near the ancient Ilium; and the other concerning the Dead Sea, of which he gives the same account with other writers.

Another letter treats "Of the Answers of the Oracle of Apollo, at Delphos," to Crœsus, king of Lydia. In this tract nothing deserves notice, more than that Browne considers the oracles as evidently and indu-

bitably supernatural, and founds all his disquisition upon that postulate. He wonders why the physiologists of old, having such means of instruction, did not enquire into the secrets of nature: but judiciously concludes, that such questions would probably have been vain; "for in matters cognoscible, and formed for our disquisition, our industry must be our oracle, and reason our Apollo."

The pieces that remain are, "A Prophecy concerning the future State of several Nations;" in which Browne plainly discovers his expectation to be the same with that entertained lately with more confidence by Dr. Berkeley, "that America will be the seat of the fifth empire;" and "Museum clausum, sive Bibliotheca abscondita:" in which the author amuses himself with imagining the existence of books and curiosities, either never in being or irrecoverably lost.

These pieces I have recounted as they are ranged in Tenison's collection, because the editor has given no account of the time at which any of them were written. Some of them are of little value, more than as they gratify the mind with the picture of a great scholar, turning his learning into amusement; or shew upon how great a variety of enquiries the same mind has been successfully employed.

The other collection of his posthumous pieces, published in octavo, London 1722, contains "*Repertorium;* or some Account of the Tombs and Monuments in the Cathedral of Norwich;" where, as Tenison observes, there is not matter proportionate to the skill of the antiquary.

The other pieces are, "Answers to Sir William

Dugdale's Enquiries about the Fens; a letter concerning Ireland; another relating to Urns newly discovered; some short strictures on different subjects; and a letter to a friend on the death of his intimate friend," published singly by the author's son in 1690.

There is inserted in the Biographia Britannica, "A Letter containing instructions for the study of Physick;" which, with the essays here offered to the publick, completes the works of Dr. Browne.

To the life of this learned man, there remains little to be added, but that in 1665 he was chosen honorary fellow of the college of physicians, as a man, "Virtute et literis ornatissimus,"—eminently embellished with literature and virtue: and, in 1671, received, at Norwich, the honour of knighthood from Charles II. a prince, who, with many frailties and vices, had yet skill to discover excellence, and virtue to reward it with such honorary distinctions at least as cost him nothing, yet, conferred by a king so judicious and so much beloved, had the power of giving merit new lustre and greater popularity.

Thus he lived in high reputation, till in his seventy-sixth year he was seized with a colick, which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, October 19, 1682*. Some of his last words were expressions of submission to the will of God, and fearlessness of death.

He lies buried in the church of St. Peter Mancroft, in Norwich, with this incription on a mural monument, placed on the south pillar of the altar:

* Browne's Remains. Whitefoot.

M. S.
Hic situs est THOMAS BROWNE, M.D.
Et miles.
Anno 1605, Londini natus;
Generosâ familiâ apud Upton
In agro Cestriensi oriundus.
Scholâ primum Wintoniensi, postea
In Coll. Pembr.
Apud Oxonienses bonis literis
Haud leviter imbutus;
In urbe hâc Nordovicensi medicinam
Arte egregiâ, et fœlici successu professus;
Scriptis quibus tituli, RELIGIO MEDICI
Et PSEUDODOXIA EPIDEMICA, aliisque
Per orbem notissimus.
Vir prudentissimus, integerrimus, doctissimus;
Obiit Octob. 19, 1682.
Piè posuit mœstissima conjux
Da. Doroth. Br.

Near the foot of this pillar
Lies Sir Thomas Browne, knt. and doctor in physick,
Author of Religio Medici, and other learned books,
Who practised physick in this city 46 years,
And died Oct. 1682, in the 77th year of his age.
In memory of whom,
Dame Dorothy Browne, who had been his affectionate
Wife 47 years, caused this monument to be
Erected.

Besides this lady, who died in 1685, he left a son and three daughters. Of the daughters nothing very remarkable is known; but his son, Edward Browne, requires a particular mention.

He was born about the year 1642; and, after having passed through the classes of the school at Norwich, became bachelor of physick at Cambridge; and afterwards removing to Merton-College in Oxford, was admitted there to the same degree, and afterwards made a doctor. In 1668 he visited part of Germany; and in the year following made a wider excursion into Austria, Hungary, and Thessaly; where the Turkish sultan then kept his court at Larissa. He afterwards passed through Italy. His skill in natural history made him particularly attentive to mines and metallurgy. Upon his return he published an account of the countries through which he had passed; which I have heard commended by a learned traveller, who has visited many places after him, as written with scrupulous and exact veracity, such as is scarcely to be found in any other book of the same kind. But whatever it may contribute to the instruction of a naturalist, I cannot recommend it as likely to give much pleasure to common readers; for whether it be that the world is very uniform, and therefore he who is resolved to adhere to truth will have few novelties to relate; or that Dr. Browne was, by the train of his studies, led to enquire most after those things by which the greatest part of mankind is little affected; a great part of his book seems to contain very unimportant accounts of his passage from one place where he saw little, to another where he saw no more.

Upon his return, he practised physick in London; was made physician first to Charles II., and afterwards, in 1682, to St. Bartholomew's hospital.—About the same time he joined his name to those of

many other eminent men, in " a translation of Plutarch's Lives." He was first censor, then elect, and treasurer of the college of physicians; of which in 1705 he was chosen president, and held his office till in 1708 he died in a degree of estimation suitable to a man so variously accomplished, that King Charles had honoured him with this panegyrick, that " he was as learned as any of the college, and as well-bred as any of the court."

Of every great and eminent character, part breaks forth into publick view, and part lies hid in domestick privacy. Those qualities, which have been exerted in any known and lasting performances, may, at any distance of time, be traced and estimated; but silent excellencies are soon forgotten; and those minute peculiarities which discriminate every man from all others, if they are not recorded by those whom personal knowledge enables to observe them, are irrecoverably lost. This mutilation of character must have happened, among many others, to Sir Thomas Browne, had it not been delineated by his friend Mr. Whitefoot, " who esteemed it an especial favour of Providence, to have had a particular acquaintance with him for two-thirds of his life." Part of his observations I shall therefore copy.

" For a character of his person, his complexion and hair was answerable to his name; his stature was moderate, and a habit of body neither fat nor lean, but εὐσάρκος.

" In his habit of clothing, he had an aversion to all finery, and affected plainness both in the fashion and ornaments. He ever wore a cloak, or boots, when

few others did. He kept himself always very warm, and thought it most safe so to do, though he never loaded himself with such a multitude of garments, as Suetonius reports of Augustus, enough to clothe a good family.

" The horizon of his understanding was much larger than the hemisphere of the world: all that was visible in the heavens he comprehended so well, that few that are under them knew so much: he could tell the number of the visible stars in his horizon, and call them all by their names that had any; and of the earth he had such a minute and exact geographical knowledge, as if he had been by Divine Providence ordained surveyor-general of the whole terrestrial orb, and its products, minerals, plants, and animals. He was so curious a botanist, that, besides the specifical distinctions, he made nice and elaborate observations, equally useful as entertaining.

" His memory, though not so eminent as that of Seneca or Scaliger, was capacious and tenacious, insomuch as he remembered all that was remarkable in any book that he had read; and not only knew all persons again that he had ever seen at any distance of time, but remembered the circumstances of their bodies, and their particular discourses and speeches.

" In the Latin poets he remembered every thing that was acute and pungent; he had read most of the historians, ancient and modern, wherein his observations were singular, not taken notice of by common readers; he was excellent company when he was at leisure, and expressed more light than heat in the temper of his brain.

" He had no despotical power over his affections and passions (that was a privilege of original perfection, forfeited by the neglect of the use of it), but as large a political power over them, as any Stoick, or man of his time; whereof he gave so great experiment, that he hath very rarely been known to have been overcome with any of them. The strongest that were found in him, both of the irascible and concupiscible, were under the controul of his reason. Of admiration, which is one of them, being the only product either of ignorance or uncommon knowledge, he had more and less than other men, upon the same account of his knowing more than others; so that though he met with many rarities, he admired them not so much as others do.

" He was never seen to be transported with mirth, or dejected with sadness; always cheerful but rarely merry, at any sensible rate; seldom heard to break a jest; and when he did, he would be apt to blush at the levity of it: his gravity was natural, without affectation.

" His modesty was visible in a natural habitual blush, which was increased upon the least occasion, and oft discovered without any observable cause.

" They that knew no more of him than by the briskness of his writings, found themselves deceived in their expectation, when they came in his company, noting the gravity and sobriety of his aspect and conversation; so free from loquacity or much talkativeness, that he was sometimes difficult to be engaged in any discourse; though when he was so, it was always singular, and never trite or vulgar. Par-

simonious in nothing but his time, whereof he made as much improvement, with as little loss as any man in it: when he had any to spare from his drudging practice, he was scarce patient of any diversion from his study; so impatient of sloth and idleness, that he would say, he could not do nothing.

"Sir Thomas understood most of the European languages; viz. all that are in Hutter's Bible, which he made use of. The Latin and Greek he understood critically; the Oriental languages, which never were vernacular in this part of the world, he thought the use of them would not answer the time and pains of learning them; yet had so great a veneration for the matrix of them, viz. the Hebrew, consecrated to the oracles of God, that he was not content to be totally ignorant of it; though very little of his science is to be found in any books of that primitive language. And though much is said to be written in the derivative idioms of that tongue, especially the Arabick, yet he was satisfied with the translations, wherein he found nothing admirable.

"In his religion he continued in the same mind which he had declared in his first book, written when he was but thirty years old, his *Religio Medici*, wherein he fully assented to that of the church of England, preferring it before any in the world, as did the learned Grotius. He attended the publick service very constantly, when he was not withheld by his practice; never missed the sacrament in his parish, if he were in town; read the best English sermons he could hear of, with liberal applause; and delighted not in controversies. In his last sickness, wherein he continued about a

week's time, enduring great pain of the colick, besides a continual fever, with as much patience as hath been seen in any man, without any pretence of Stoical apathy, animosity, or vanity of not being concerned thereat, or suffering no impeachment of happiness—*Nihil agis, dolor.*

" His patience was founded upon the Christian philosophy, and a sound faith of God's providence, and a meek and holy submission thereunto, which he expressed in few words. I visited him near his end, when he had not strength to hear or speak much; the last words which I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear: he had often triumphed over the king of terrors in others, and given many repulses in the defence of patients; but, when his own turn came, he submitted with a meek, rational, and religious courage.

" He might have made good the old saying of *Dat Galenus opes,* had he lived in a place that could have afforded it. But his indulgence and liberality to his children, especially in their travels, two of his sons in divers countries, and two of his daughters in France, spent him more than a little. He was liberal in his house-entertainments and in his charity; he left a comfortable, but no great estate, both to his lady and children, gained by his own industry.

" Such was his sagacity and knowledge of all history, ancient and modern, and his observations thereupon so singular, that it hath been said, by them that knew him best, that if his profession, and place of abode, would have suited his ability, he would have made an extraordinary man for

the privy-council, not much inferior to the famous Padre Paulo, the late oracle of the Venetian state.

"Though he were no prophet, nor son of a prophet, yet in that faculty which comes nearest it he excelled, i. e. the stochastick, wherein he was seldom mistaken, as to future events, as well publick as private; but not apt to discover any presages or superstition."

It is observable, that he, who in his earlier years had read all the books against religion, was in the latter part of his life averse from controversies. To play with important truths, to disturb the repose of established tenets, to subtilize objections, and elude proof, is too often the sport of youthful vanity, of which maturer experience commonly repents. There is a time when every man is weary of raising difficulties only to task himself with the solution, and desires to enjoy truth without the labour or hazard of contest. There is, perhaps, no better method of encountering these troublesome irruptions of scepticism, with which inquisitive minds are frequently harassed, than that which Browne declares himself to have taken: "If there arise any doubts in my way, I do forget them; or at least defer them, till my better settled judgment, and more manly reason, be able to resolve them: for I perceive, every man's reason is his best *Œdipus*, and will, upon a reasonable truce, find a way to loose those bonds, wherewith the subtilties of error have enchained our more flexible and tender judgments."

The foregoing character may be confirmed and enlarged by many passages in the *Religio Medici;*

in which it appears, from Whitefoot's testimony, that the author, though no very sparing panegyrist of himself, had not exceeded the truth, with respect to his attainments or visible qualities.

There are, indeed, some interior and secret virtues, which a man may sometimes have without the knowledge of others; and may sometimes assume to himself, without sufficient reasons for his opinion. It is charged upon Browne, by Dr. Watts, as an instance of arrogant temerity, that, after a long detail of his attainments, he declares himself to have escaped "the first and father-sin of pride." A perusal of the *Religio Medici* will not much contribute to produce a belief of the author's exemption from this father-sin: pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

As easily may we be mistaken in estimating our own courage, as our own humility; and therefore, when Browne shews himself persuaded, that "he could lose an arm without a tear, or with a few groans be quartered to pieces," I am not sure that he felt in himself any uncommon powers of endurance; or, indeed, any thing more than a sudden effervescence of imagination, which, uncertain and involuntary as it is, he mistook for settled resolution.

"That there were not many extant, that in a noble way feared the face of death less than himself;" he might likewise believe at a very easy expence, while death was yet at a distance; but the time will come to every human being, when it must be known how well he can bear to die; and it has appeared that our author's fortitude did not desert him in the great hour of trial.

It was observed by some of the remarkers on the *Religio Medici*, that "the author was yet alive, and might grow worse as well as better;" it is therefore happy, that this suspicion can be obviated by a testimony given to the continuance of his virtue, at a time when death had set him free from danger of change, and his panegyrist from temptation to flattery.

But it is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived while learning shall have any reverence among men; for there is no science in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success.

His exuberance of knowledge, and plenitude of ideas, sometimes obstruct the tendency of his reasoning and the clearness of his decisions: on whatever subject he employed his mind, there started up immediately so many images before him, that he lost one by grasping another. His memory supplied him with so many illustrations, parallel or dependent notions, that he was always starting into collateral considerations: but the spirit and vigour of his pursuit always gives delight; and the reader follows him, without reluctance, through his mazes, in themselves flowery and pleasing, and ending at the point originally in view.

"To have great excellencies and great faults, *magnæ virtutes nec minora vitia*, is the poesy," says our author, "of the best natures." This poesy may be properly applied to the style of Browne; it is vi-

gorous, but rugged; it is learned, but pedantick; it is deep, but obscure; it strikes, but does not please; it commands, but does not allure: his tropes are harsh and his combinations uncouth. He fell into an age in which our language began to lose the stability which it had obtained in the time of Elizabeth; and was considered by every writer as a subject on which he might try his plastick skill, by moulding it according to his own fancy. Milton, in consequence of this encroaching licence, began to introduce the Latin idiom: and Browne, though he gave less disturbance to our structures in phraseology, yet poured in a multitude of exotic words; many, indeed, useful and significant, which, if rejected, must be supplied by circumlocution, such as *commensality* for the state of many living at the same table; but many superfluous, as a *paralogical* for an unreasonable doubt; and some so obscure, that they conceal his meaning rather than explain it, as *arthritical analogies*, for parts that serve some animals in the place of joints.

His style is, indeed, a tissue of many languages; a mixture of heterogeneous words, brought together from distant regions, with terms originally appropriated to one art, and drawn by violence into the service of another. He must however be confessed to have augmented our philosophical diction: and in defence of his uncommon words and expressions, we must consider, that he had uncommon sentiments, and was not content to express in many words that idea for which any language could supply a single term.

But his innovations are sometimes pleasing, and

his temerities happy: he has many *verba ardentia*, forcible expressions, which he would never have found, but by venturing to the utmost verge of propriety; and flights which would never have been reached, but by one who had very little fear of the shame of falling.

There remains yet an objection against the writings of Browne, more formidable than the animadversions of criticism. There are passages from which some have taken occasion to rank him among deists, and other among atheists. It would be difficult to guess how any such conclusion should be formed, had not experience shewn that there are two sorts of men willing to enlarge the catalogue of infidels.

It has been long observed, that an atheist has no just reason for endeavouring conversions; and yet none harass those minds which they can influence, with more importunity of solicitation to adopt their opinions. In proportion as they doubt the truth of their own doctrines, they are desirous to gain the attestation of another understanding: and industriously labour to win a proselyte, and eagerly catch at the slightest pretence to dignify their sect with a celebrated name. *

The others become friends to infidelity only by unskilful hostility; men of rigid orthodoxy, cautious conversation, and religious asperity. Among these, it is too frequently the practice, to make in their heat concessions to atheism, or deism, which their most

* Therefore no hereticks desire to spread
Their wild opinions like these Epicures.
For so their staggering thoughts are computed,
And other men's assent their doubt assures. DAVIES.

confident advocates had never dared to claim, or to hope. A sally of levity, an idle paradox, an indecent jest, an unreasonable objection, are sufficient, in the opinion of these men, to efface a name from the lists of Christianity, to exclude a soul from everlasting life. Such men are so watchful to censure, that they have seldom much care to look for favourable interpretations of ambiguities, to set the general tenor of life against single failures, or to know how soon any slip of inadvertency has been expiated by sorrow and retraction; but let fly their fulminations, without mercy or prudence, against slight offences or casual temerities, against crimes never committed, or immediately repented.

The infidel knows well what he is doing. He is endeavouring to supply, by authority, the deficiency of his arguments; and to make his cause less invidious, by shewing numbers on his side: he will, therefore, not change his conduct, till he reforms his principles. But the zealot should recollect, that he is labouring by this frequency of excommunication, against his own cause, and voluntarily adding strength to the enemies of truth. It must always be the condition of a great part of mankind to reject and embrace tenets upon the authority of those whom they think wiser than themselves; and, therefore, the addition of every name to infidelity in some degree invalidates that argument upon which the religion of multitudes is necessarily founded.

Men may differ from each other in many religious opinions, and yet all may retain the essentials of Christianity; men may sometimes eagerly dispute,

and yet not differ much from one another: the rigorous persecutors of error should, therefore, enlighten their zeal with knowledge, and temper their orthodoxy with charity; that charity, without which orthodoxy is vain; charity that "thinketh no evil," but "hopeth all things," and "endureth all things."

Whether Browne has been numbered among the contemners of religion, by the fury of its friends, or the artifice of its enemies, it is no difficult task to replace him among the most zealous professors of Christianity. He may, perhaps, in the ardour of his imagination, have hazarded an expression, which a mind intent upon faults may interpret into heresy, if considered apart from the rest of his discourse; but a phrase is not to be opposed to volumes; there is scarcely a writer to be found, whose profession was not divinity, that has so frequently testified his belief of the sacred writings, has appealed to them with such unlimited submission, or mentioned them with such unvaried reverence.

It is, indeed, somewhat wonderful, that he should be placed without the pale of Christianity, who declares, "that he assumes the honourable style of a Christian," not because it is "the religion of his country," but because "having in his riper years and confirmed judgment seen and examined all, he finds himself obliged, by the principles of grace, and the law of his own reason, to embrace no other name but this:" who to specify his persuasion yet more, tells us, that "he is of the Reformed religion; of the same belief our Saviour taught, the apostles disseminated, the fathers authorised, and

the martyrs confirmed;" who, though "paradoxical in philosophy, loves in divinity to keep the beaten road; and pleases himself that he has no taint of heresy, schism, or error:" to whom, "where the Scripture is silent, the Church is a text; where that speaks, 'tis but a comment;" and who uses not "the dictates of his own reason, but where there is a joint silence of both: who blesses himself, that he lived not in the days of miracles, when faith had been thrust upon him; but enjoys that greater blessing, pronounced to all that believe and saw not." He cannot surely be charged with a defect of faith, who "believes that our Saviour was dead, and buried, and rose again, and desires to see him in his glory:" and who affirms that "this is not much to believe;" that "we have reason to owe this faith unto history;" and that "they only had the advantage of a bold and noble faith, who lived before his coming; and upon obscure prophecies, and mystical types, could raise a belief." Nor can contempt of the positive and ritual parts of religion be imputed to him, who doubts, whether a good man would refuse a poisoned eucharist; and "who would violate his own arm, rather than a church."

The opinions of every man must be learned from himself: concerning his practice, it is safest to trust the evidence of others. Where these testimonies concur, no higher degree of historical certainty can be obtained; and they apparently concur to prove, that Browne was a zealous adherent to the faith of Christ, that he lived in obedience to his laws, and died in confidence of his mercy.

ASCHAM.*

It often happens to writers, that they are known only by their works; the incidents of a literary life are seldom observed, and therefore seldom recounted: but Ascham has escaped the common fate by the friendship of Edward Graunt, the learned master of Westminster-school, who devoted an oration to his memory, and has marked the various vicissitudes of his fortune. Graunt either avoided the labour of minute inquiry, or thought domestick occurrences unworthy of his notice; or, preferring the character of an orator to that of an historian, selected only such particulars as he could best express or most happily embellish. His narrative is therefore scanty, and I know not by what materials it can now be amplified.

Roger Ascham was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near Northallerton, in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Scroop; and in that age, when the different orders of men were at a greater distance from each other, and the manners of gentlemen were regularly formed by menial services in great houses, lived with a very conspicuous reputation. Margaret Ascham, his wife, is said to have been allied to many considerable families, but her maiden name is not

* First printed before his Works 4to. published by Bennet 1763. H.

recorded. She had three sons, of whom Roger was the youngest, and some daughters; but who can hope, that of any progeny more than one shall deserve to be mentioned? They lived married sixty-seven years, and at last died together almost on the same hour of the same day.

Roger, having passed his first years under the care of his parents, was adopted into the family of Antony Wingfield, who maintained him, and committed his education, with that of his own sons, to the care of one Bond, a domestick tutor. He very early discovered an unusual fondness for literature by an eager perusal of English books; and having passed happily through the scholastick rudiments, was put, in 1530, by his patron Wingfield, to St. John's college in Cambridge.

Ascham entered Cambridge at a time when the last great revolution of the intellectual world was filling every academical mind with ardour or anxiety. The destruction of the Constantinopolitan empire had driven the Greeks with their language into the interior parts of Europe, the art of printing had made the books easily attainable, and Greek now began to be taught in England. The doctrines of Luther had already filled all the nations of the Romish communion with controversy and dissention. New studies of literature, and new tenets of religion, found employment for all who were desirous of truth, or ambitious of fame. Learning was at that time prosecuted with that eagerness and perseverance which in this age of indifference and dissipation it is not easy to conceive. To teach or to learn, was at once the business and the pleasure of the academical life; and an emulation of

study was raised by Cheke and Smith, to which even the present age perhaps owes many advantages, without remembering or knowing its benefactors.

Ascham soon resolved to unite himself to those who were enlarging the bounds of knowledge, and, immediately upon his admission into the college, applied himself to the study of Greek. Those who were zealous for the new learning, were often no great friends to the old religion; and Ascham, as he became a Grecian, became a Protestant. The Reformation was not yet begun, disaffection to Popery was considered as a crime justly punished by exclusion from favour and preferment, and was not yet openly professed, though superstition was gradually losing its hold upon the publick. The study of Greek was reputable enough, and Ascham pursued it with diligence and success equally conspicuous. He thought a language might be most easily learned by teaching it; and when he had obtained some proficiency in Greek, read lectures, while he was yet a boy, to other boys, who were desirous of instruction. His industry was much encouraged by Pember, a man of great eminence at that time, though I know not that he has left any monuments behind him, but what the gratitude of his friends and scholars has bestowed. He was one of the great encouragers of Greek learning, and particularly applauded Ascham's lectures, assuring him in a letter, of which Graunt has preserved an extract, that he would gain more knowledge by explaining one of Æsop's fables to a boy, than by hearing one of Homer's poems explained by another.

Ascham took his bachelor's degree in 1534, Fe-

bruary 18, in the eighteenth year of his age: a time of life at which it is more common now to enter the universities than to take degrees, but which, according to the modes of education then in use, had nothing of remarkable prematurity. On the 23d of March following, he was chosen fellow of the college, which election he considered as a second birth. Dr. Metcalf, the master of the college, a man, as Ascham tells us, "meanly learned himself, but no mean encourager of learning in others," clandestinely promoted his election, though he openly seemed first to oppose it, and afterwards to censure it, because Ascham was known to favour the new opinions; and the master himself was accused of giving an unjust preference to the Northern men, one of the factions into which this nation was divided, before we could find any more important reason of dissention, than that some were born on the Northern and some on the Southern side of Trent. Any cause is sufficient for a quarrel; and the zealots of the North and South lived long in such animosity, that it was thought necessary at Oxford to keep them quiet by chusing one proctor every year from each.

He seems to have been hitherto supported by the bounty of Wingfield, which his attainment of a fellowship now freed him from the necessity of receiving. Dependance, though in those days it was more common, and less irksome, than in the present state of things, can never have been free from discontent; and therefore he that was released from it must always have rejoiced. The danger is, lest the joy of escaping from the patron may not leave sufficient memory of the benefactor. Of this forgetfulness Ascham cannot be

accused; for he is recorded to have preserved the most grateful and affectionate reverence for Wingfield, and to have never grown weary of recounting his benefits.

His reputation still increased, and many resorted to his chamber to hear the Greek writers explained. He was likewise eminent for other accomplishments. By the advice of Pember, he had learned to play on musical instruments, and he was one of the few who excelled in the mechanical art of writing, which then began to be cultivated among us, and in which we now surpass all other nations. He not only wrote his pages with neatness, but embellished them with elegant draughts and illuminations; an art at that time so highly valued, that it contributed much both to his fame and his fortune.

He became master of arts in March 1537, in his twenty-first year, and then, if not before, commenced tutor, and publickly undertook the education of young men. A tutor of one-and-twenty, however accomplished with learning, however exalted by genius, would now gain little reverence or obedience; but in those days of discipline and regularity, the authority of the statutes easily supplied that of the teacher; all power that was lawful was reverenced. Besides, young tutors had still younger pupils.

Ascham is said to have courted his scholars to study by every incitement, to have treated them with great kindness, and to have taken care at once to instill learning and piety, to enlighten their minds, and to form their manners. Many of his scholars rose to great eminence; and among them William Grindal was so much distinguished, that, by Cheke's recom-

mendation, he was called to court as a proper master of languages for the Lady Elizabeth.

There was yet no established lecturer of Greek; the university therefore appointed Ascham to read in the open schools, and paid him out of the publick purse an honorary stipend, such as was then reckoned sufficiently liberal. A lecture was afterwards founded by King Henry, and he then quitted the schools, but continued to explain Greek authors in his own college.

He was at first an opponent of the new pronunciation introduced, or rather of the ancient restored, about this time by Cheke and Smith, and made some cautious struggles for the common practice, which the credit and dignity of his antagonists did not permit him to defend very publickly, or with much vehemence: nor were they long his antagonists: for either his affection for their merit, or his conviction of the cogency of their arguments, soon changed his opinion and his practice, and he adhered ever after to their method of utterance.

Of this controversy it is not necessary to give a circumstantial account; something of it may be found in Strype's Life of Smith, and something in Baker's Reflections upon Learning; it is sufficient to remark here, that Cheke's pronunciation was that which now prevails in the schools of England. Disquisitions not only verbal, but merely literal, are too minute for popular narration.

He was not less eminent as a writer of Latin, than as a teacher of Greek. All the publick letters of the university were of his composition; and as little

qualifications must often bring great abilities into notice, he was recommended to this, honourable employment not less by the neatness of his hand, than the elegance of his style.

However great was his learning, he was not always immured in his chamber; but, being valetudinary, and weak of body, thought it necessary to spend many hours in such exercises as might best relieve him after the fatigue of study. His favourite amusement was archery, in which he spent, or, in the opinion of others, lost so much time, that those whom either his faults or virtues made his enemies, and perhaps some whose kindness wished him always worthily employed, did not scruple to censure his practice, as unsuitable to a man professing learning, and perhaps of bad example in a place of education.

To free himself from this censure was one of the reasons for which he published, in 1544, his "Toxophilus, or the schole or partitions of shooting," in which he joins the praise with the precepts of archery. He designed not only to teach the art of shooting, but to give an example of diction more natural and more truly English than was used by the common writers of that age, whom he censures for mingling exotic terms with their native language, and of whom he complains, that they were made authors, not by skill or education, but by arrogance and temerity.

He has not failed in either of his purposes. He has sufficiently vindicated archery as an innocent, salutary, useful, and liberal diversion; and if his precepts are of no great use, he has only shown, by one example among many, how little the hand

can derive from the mind, how little intelligence can conduce to dexterity. In every art, practice is much; in arts manual, practice is almost the whole. Precept can at most but warn against error: it can never bestow excellence.

The bow has been so long disused, that most English readers have forgotten its importance, though it was the weapon by which we gained the battle of Agincourt; a weapon which, when handled by English yeomen, no foreign troops were able to resist. We were not only abler of body than the French, and therefore superior in the use of arms, which are forcible only in proportion to the strength with which they are handled, but the national practice of shooting for pleasure or for prizes, by which every man was inured to archery from his infancy, gave us insuperable advantage, the bow requiring more practice to skilful use than any other instrument of offence.

Fire-arms were then in their infancy; and though battering-pieces had been some time in use, I know not whether any soldiers were armed with hand-guns when the "Toxophilus" was first published. They were soon after used by the Spanish troops, whom other nations made haste to imitate: but how little they could yet effect, will be understood from the account given by the ingenious author of the "Exercise for the Norfolk Militia."

"The first muskets were very heavy, and could not be fired without a rest; they had match-locks, and barrels of a wide bore, that carried a large ball and charge of powder, and did execution at a greater distance.

"The musketeers on a march carried only their

rests and ammunition, and had boys to bear their muskets after them, for which they were allowed great additional pay.

"They were very slow in loading, not only by reason of the unwieldiness of the pieces, and because they carried the powder and balls separate, but from the time it took to prepare and adjust the match; so that their fire was not near so brisk as ours is now. Afterwards a lighter kind of match-lock musket came into use, and they carried their ammunition in bandeliers, which were broad belts that came over the shoulder, to which were hung several little cases of wood covered with leather, each containing a charge of powder; the balls they carried loose in a pouch; and they had also a priming-horn hanging by their side.

"The old English writers call those large muskets calivers: the harquebuze was a lighter piece, that could be fired without a rest. The match-lock was fired by a match fixed by a kind of tongs in the serpentine or cock, which, by pulling the trigger, was brought down with great quickness upon the priming in the pan: over which there was a sliding cover, which was drawn back by the hand just at the time of firing. There was a great deal of nicety and care required to fit the match properly to the cock, so as to come down exactly true on the priming, to blow the ashes from the coal, and to guard the pan from the sparks that fell from it. A great deal of time was also lost in taking it out of the cock, and returning it between the fingers of the left hand every time that the piece was fired; and wet weather often rendered the matches useless."

While this was the state of fire-arms, and this state

continued among us to the civil war with very little improvement, it is no wonder that the long-bow was preferred by Sir Thomas Smith, who wrote of the choice of weapons in the reign of Queen Elizabeth, when the use of the bow still continued, though the musket was gradually prevailing. Sir John Hayward, a writer yet later, has in his History of the Norman Kings, endeavoured to evince the superiority of the archer to the musketeer: however, in the long peace of King James, the bow was wholly forgotten. Guns have from that time been the weapons of the English, as of other nations, and, as they are now improved, are certainly more efficacious.

Ascham had yet another reason, if not for writing his book, at least for presenting it to King Henry. England was not then what it may be now justly termed, the capital of literature; and therefore those who aspired to superior degrees of excellence, thought it necessary to travel into other countries. The purse of Ascham was not equal to the expence of peregrination; and therefore he hoped to have it augmented by a pension. Nor was he wholly disappointed; for the King rewarded him with an yearly payment of ten pounds.

A pension of ten pounds granted by a king of England to a man of letters, appears to modern readers so contemptible a benefaction, that it is not unworthy of enquiry what might be its value at that time, and how much Ascham might be enriched by it. Nothing is more uncertain than the estimation of wealth by denominated money; the precious metals never retain long the same proportion to real commodities, and the same names in different ages do not

imply the same quantity of metal; so that it is equally difficult to know how much money was contained in any nominal sum, and to find what any supposed quantity of gold or silver would purchase; both which are necessary to the commensuration of money, or the adjustment of proportion between the same sums at different periods of time.

A numeral pound in King Henry's time contained, as now, twenty shillings; and therefore it must be enquired what twenty shillings could perform. Bread-corn is the most certain standard of the necessaries of life. Wheat was generally sold at that time for one shilling the bushel; if therefore we take five shillings the bushel for the current price, ten pounds were equivalent to fifty. But here is danger of a fallacy. It may be doubted whether wheat was the general bread-corn of that age; and if rye, barley, or oats, were the common food, and wheat, as I suspect, only a delicacy, the value of wheat will not regulate the price of other things. This doubt, however, is in favour of Ascham; for if we raise the worth of wheat, we raise that of his pension.

But the value of money has another variation, which we are still less able to ascertain: the rules of custom, or the different needs of artificial life, make that revenue little at one time which is great at another. Men are rich and poor, not only in proportion to what they have, but to what they want. In some ages, not only necessaries are cheaper, but fewer things are necessary. In the age of Ascham, most of the elegancies and expences of our present fashions were unknown: commerce had not yet distributed superfluity through the lower classes of the

people, and the character of a student implied frugality, and required no splendour to support it. His pension, therefore, reckoning together the wants which he could supply, and the wants from which he was exempt, may be estimated, in my opinion, at more than one hundred pounds a year; which, added to the income of his fellowship, put him far enough above distress.

This was an year of good fortune to Ascham. He was chosen orator to the university on the removal of Sir John Cheke to court, where he was made tutor to Prince Edward. A man once distinguished soon gains admirers. Ascham was now received to notice by many of the nobility, and by great ladies, among whom it was then the fashion to study the ancient languages. Lee, Archbishop of York, allowed him an yearly pension; how much we are not told. He was probably about this time employed in teaching many illustrious persons to write a fine hand; and, among others, Henry and Charles, Dukes of Suffolk, the Princess Elizabeth, and Prince Edward.

Henry VIII. died two years after, and a reformation of religion being now openly prosecuted by King Edward and his council, Ascham, who was known to favour it, had a new grant of his pension, and continued at Cambridge, where he lived in great familiarity with Bucer, who had been called from Germany to the professorship of divinity. But his retirement was soon at an end; for in 1548 his pupil Grindal, the master of the Princess Elizabeth, died, and the princess, who had already some acquaintance with Ascham, called him from his college to direct her studies. He obeyed the summons, as we may easily

believe, with readiness, and for two years instructed her with great diligence; but then, being disgusted either at her or her domesticks, perhaps eager for another change of life, he left her without her consent, and returned to the university. Of this precipitation he long repented; and, as those who are not accustomed to disrespect cannot easily forgive it, he probably felt the effects of his imprudence to his death.

After having visited Cambridge, he took a journey into Yorkshire, to see his native place, and his old acquaintance, and there received a letter from the court, informing him, that he was appointed secretary to Sir Richard Morisine, who was to be dispatched as ambassador into Germany. In his return to London he paid that memorable visit to Lady Jane Gray, in which he found her reading the *Phædo* in Greek, as he has related in his *Schoolmaster*.

In September 1550, he attended Morisine to Germany, and wandered over great part of the country, making observations upon all that appeared worthy of his curiosity, and contracting acquaintance with men of learning. To his correspondent Sturmius he paid a visit, but Sturmius was not at home, and those two illustrious friends never saw each other. During the course of this embassy, Ascham undertook to improve Morisine in Greek, and for four days in the week explained some passages in Herodotus every morning, and more than two hundred verses of Sophocles or Euripides every afternoon. He read with him likewise some of the orations of Demosthenes. On the other days he compiled the letters of business, and in the night filled up his diary,

digested his remarks, and wrote private letters to his friends in England, and particularly to those of his college, whom he continually exhorted to perseverance in study. Amidst all the pleasures of novelty which his travels supplied, and in the dignity of his publick station, he preferred the tranquillity of private study, and the quiet of academical retirement. The reasonableness of this choice has been always disputed; and in the contrariety of human interests and dispositions, the controversy will not easily be decided.

He made a short excursion into Italy, and mentions in his *Schoolmaster* with great severity the vices of Venice. He was desirous of visiting Trent while the council were sitting; but the scantiness of his purse defeated his curiosity.

In this journey he wrote his "Report and Discourse of the Affairs in Germany," in which he describes the dispositions and interests of the German princes like a man inquisitive and judicious, and recounts many particularities which are lost in the mass of general history, in a style which to the ears of that age was undoubtedly mellifluous, and which is now a very valuable specimen of genuine English.

By the death of King Edward in 1553, the Reformation was stopped, Morisine was recalled, and Ascham's pension and hopes were at an end. He therefore retired to his fellowship in a state of disappointment and despair, which his biographer has endeavoured to express in the deepest strain of plaintive declamation. "He was deprived of all his support," says Graunt, "stripped of his pension, and cut off from the assistance of his friends, who had now lost their influence: so that he had NEC PRÆMIA NEC

PRÆDIA, neither pension nor estate to support him at Cambridge." There is no credit due to a rhetorician's account either of good or evil. The truth is, that Ascham still had in his fellowship all that in the early part of his life had given him plenty, and might have lived like the other inhabitants of the college, with the advantage of more knowledge and higher reputation. But notwithstanding his love of academical retirement, he had now too long enjoyed the pleasures and festivities of publick life, to return with a good will to academical poverty.

He had, however, better fortune than he expected; and, if he lamented his condition like his historian, better than he deserved. He had during his absence in Germany been appointed Latin secretary to King Edward; and by the interest of Gardiner, Bishop of Winchester, he was instated in the same office under Philip and Mary, with a salary of 20*l.* a year.

Soon after his admission to his new employment, he gave an extraordinary specimen of his abilities and diligence, by composing and transcribing with his usual elegance, in three days, forty-seven letters to princes and personages, of whom cardinals were the lowest.

How Ascham, who was known to be a Protestant, could preserve the favour of Gardiner, and hold a place of honour and profit in Queen Mary's court, it must be very natural to inquire. Cheke, as is well known, was compelled to a recantation; and why Ascham was spared, cannot now be discovered. Graunt, at a time when the transactions of Queen Mary's reign must have been well enough remembered, declares that Ascham always made open pro-

fession of the reformed religion, and that Englesfield and others often endeavoured to incite Gardiner against him, but found their accusations rejected with contempt: yet he allows, that suspicions and charges of temporization and compliance had somewhat sullied his reputation. The author of the Biographia Britannica conjectures, that he owed his safety to his innocence and usefulness; that it would have been unpopular to attack a man so little liable to censure, and that the loss of his pen could not have been easily supplied. But the truth is, that morality was never suffered in the days of persecution to protect heresy: nor are we sure that Ascham was more clear from common failings than those who suffered more; and whatever might be his abilities, they were not so necessary, but Gardiner could have easily filled his place with another secretary. Nothing is more vain, than at a distant time to examine the motives of discrimination and partiality; for the inquirer, having considered interest and policy, is obliged at last to admit more frequent and more active motives of human conduct, caprice, accident, and private affections.

At that time, if some were punished, many were forborne; and of many why should not Ascham happen to be one? He seems to have been calm and prudent, and content with that peace which he was suffered to enjoy: a mode of behaviour that seldom fails to produce security. He had been abroad in the last years of King Edward, and had at least given no recent offence. He was certainly, according to his own opinion, not much in danger; for in the next year he resigned his fellowship, which by

Gardiner's favour he had continued to hold, though not resident; and married Margaret Howe, a young gentlewoman of a good family.

He was distinguished in this reign by the notice of Cardinal Pole, a man of great candour, learning, and gentleness of manners, and particularly eminent for his skill in Latin, who thought highly of Ascham's style; of which it is no inconsiderable proof, that when Pole was desirous of communicating a speech made by himself as legate, in parliament, to the pope, he employed Ascham to translate it.

He is said to have been not only protected by the officers of state, but favoured and countenanced by the queen herself, so that he had no reason of complaint in that reign of turbulence and persecution: nor was his fortune much mended, when in 1558 his pupil Elizabeth mounted the throne. He was continued in his former employment, with the same stipend: but though he was daily admitted to the presence of the queen, assisted her private studies, and partook of her diversions; sometimes read to her in the learned languages, and sometimes played with her at draughts and chess; he added nothing to his twenty pounds a-year but the prebend of Westwang in the church of York, which was given him the year following. His fortune was therefore not proportionate to the rank which his offices and reputation gave him, or to the favour in which he seemed to stand with his mistress. Of this parsimonious allotment it is again a hopeless search to inquire the reason. The Queen was not naturally bountiful, and perhaps did not think it necessary to distinguish by any prodigality of kindness a man who had formerly

deserted her, and whom she might still suspect of serving rather for interest than affection. Graunt exerts his rhetorical powers in praise of Ascham's disinterestedness and contempt of money; and declares, that though he was often reproached by his friends with neglect of his own interest, he never would ask any thing, and inflexibly refused all presents which his office or imagined interest induced any to offer him. Camden, however, imputes the narrowness of his condition to his love of dice and cock-fights: and Graunt, forgetting himself, allows that Ascham was sometimes thrown into agonies by disappointed expectations. It may be easily discovered from his *Schoolmaster*, that he felt his wants, though he might neglect to supply them; and we are left to suspect that he shewed his contempt of money only by losing at play. If this was his practice, we may excuse Elizabeth, who knew the domestick character of her servants, if she did not give much to him who was lavish of a little.

However he might fail in his œconomy, it were indecent to treat with wanton levity the memory of a man who shared his frailties with all, but whose learning or virtues few can attain, and by whose excellencies many may be improved, while himself only suffered by his faults.

In the reign of Elizabeth, nothing remarkable is known to have befallen him, except that, in 1563, he was invited by Sir Edward Sackville to write the *Schoolmaster*, a treatise on education, upon an occasion which he relates in the beginning of the book.

This work, though begun with alacrity, in hopes of a considerable reward, was interrupted by the death

of the patron, and afterwards sorrowfully and slowly finished, in the gloom of disappointment, under the pressure of distress. But of the author's disinclination or dejection there can be found no tokens in the work, which is conceived with great vigour, and finished with great accuracy; and perhaps contains the best advice that was ever given for the study of languages.

This treatise he completed, but did not publish; for that poverty which in our days drives authors so hastily in such numbers to the press, in the time of Ascham, I believe, debarred them from it. The printers gave little for a copy, and, if we may believe the tale of Raleigh's history, were not forward to print what was offered them for nothing. Ascham's book, therefore, lay unseen in his study, and was at last dedicated to Lord Cecil by his widow.

Ascham never had a robust or vigorous body, and his excuse for so many hours of diversion was his inability to endure a long continuance of sedentary thought. In the latter part of his life he found it necessary to forbear any intense application of the mind from dinner to bed-time, and rose to read and write early in the morning. He was for some years hectically feverish; and, though he found some alleviation of his distemper, never obtained a perfect recovery of his health. The immediate cause of his last sickness was too close application to the composition of a poem, which he purposed to present to the queen on the day of her accession. To finish this, he forbore to sleep at his accustomed hours, till in December 1568 he fell sick of a kind of lingering disease, which Graunt has not named, nor accurately described. The most afflictive symp-

tom was want of sleep, which he endeavoured to obtain by the motion of a cradle. Growing every day weaker, he found it vain to contend with his distemper, and prepared to die with the resignation and piety of a true Christian. He was attended on his death-bed by Gravet, vicar of St. Sepulchre, and Dr. Nowel, the learned dean of St. Paul's, who gave ample testimony to the decency and devotion of his concluding life. He frequently testified his desire of that dissolution which he soon obtained. His funeral sermon was preached by Dr. Nowel.

Roger Ascham died in the fifty-third year of his age, at a time when, according to the general course of life, much might yet have been expected from him, and when he might have hoped for much from others: but his abilities and his wants were at an end together; and who can determine, whether he was cut off from advantages, or rescued from calamities? He appears to have been not much qualified for the improvement of his fortune. His disposition was kind and social; he delighted in the pleasures of conversation, and was probably not much inclined to business. This may be suspected from the paucity of his writings. He has left little behind him; and of that little, nothing was published by himself but the *Toxophilus*, and the account of Germany. The *Schoolmaster* was printed by his widow; and the epistles were collected by Graunt, who dedicated them to Queen Elizabeth, that he might have an opportunity of recommending his son Giles Ascham to her patronage. The dedication was not lost: the young man was made, by the queen's mandate, fellow

of a college in Cambridge, where he obtained consirable reputation. What was the effect of his widow's dedication to Cecil, is not known: it may be hoped that Ascham's works obtained for his family, after his decease, that support which he did not in his life very plenteously procure them.

Whether he was poor by his own fault, or the fault of others, cannot now be decided; but it is certain that many have been rich with less merit. His philological learning would have gained him honour in any country; and among us it may justly call for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature. Of his manners nothing can be said but from his own testimony, and that of his contemporaries. Those who mention him allow him many virtues. His courtesy, benevolence, and liberality, are celebrated; and of his piety we have not only the testimony of his friends, but the evidence of his writings.

That his English works have been so long neglected, is a proof of the uncertainty of literary fame. He was scarcely known as an author in his own language till Mr. Upton published his *Schoolmaster* with learned notes. His other pieces were read only by those few who delight in obsolete books; but as they are now collected into one volume, with the addition of some letters never printed before, the publick has an opportunity of recompensing the injury, and allotting Ascham the reputation due to his knowledge and his eloquence.

LETTERS

BY

SAMUEL JOHNSON, LL. D.

SELECTED FROM

THE COLLECTION OF MRS. PIOZZI,
AND OTHERS.

LETTERS.

LETTER I. *To Mr.* JAMES ELPHINSTON.

DEAR SIR, Sept. 25th, 1750.

YOU have, as I find by every kind of evidence, lost an excellent mother; and I hope you will not think me incapable of partaking of your grief. I have a mother, now eighty-two years of age, whom therefore I must soon lose, unless it please God that she rather should mourn for me. I read the letters in which you relate your mother's death to Mrs. Strahan, and think I do myself honour, when I tell you, that I read them with tears; but tears are neither to *you*, nor to *me*, of any farther use, when once the tribute of nature has been paid. The business of life summons us away from useless grief, and calls us to the exercise of those virtues, of which we are lamenting our deprivation.

The greatest benefit which one friend can confer upon another, is to guard, and excite, and elevate his virtues. This your mother will still perform, if you diligently preserve the memory of her life, and of her death: a life, so far as I can learn, useful, wise, and innocent; and a death resigned, peaceful,

and holy. I cannot forbear to mention, that neither reason nor revelation denies you to hope, that you may increase her happiness by obeying her precepts; and that she may, in her present state, look with pleasure upon every act of virtue to which her instructions or example have contributed. Whether this be more than a pleasing dream, or a just opinion of separate spirits, is, indeed, of no great importance to us, when we consider ourselves as acting under the eye of God: yet, surely, there is something pleasing in the belief, that our separation from those, whom we love, is merely corporeal; and it may be a great incitement to virtuous friendship, if it can be made probable, that that union, which has received the divine approbation, shall continue to eternity.

There is one expedient, by which you may, in some degree, continue her presence. If you write down minutely what you remember of her from your earliest years, you will read it with great pleasure, and receive from it many hints of soothing recollection, when time shall remove her yet farther from you, and your grief shall be matured to veneration. To this, however painful for the present, I cannot but advise you, as to a source of comfort and satisfaction in the time to come; for all comfort and all satisfaction is sincerely wished you by,

Dear Sir,

Your most obliged, most obedient,

And most humble servant,

SAM. JOHNSON.

LETTER II. *To Mrs.* THRALE.

MADAM, London, Aug. 13, 1765.

IF you have really so good an opinion of me as you express, it will not be necessary to inform you how unwillingly I miss the opportunity of coming to Brighthelmstone in Mr. Thrale's company; or, since I cannot do what I wish first, how eagerly I shall catch the second degree of pleasure, by coming to you and him, as soon as I can dismiss my work from my hands.

I am afraid to make promises even to myself; but I hope that the week after the next will be the end of my present business. When business is done, what remains but pleasure? and where should pleasure be sought, but under Mrs. Thrale's influence?

Do not blame me for a delay by which I must suffer so much, and by which I suffer alone. If you cannot think I am good, pray think I am mending, and that in time I may deserve to be, dear Madam, your, &c.

LETTER III. *To the Same.*

MADAM, Lichfield, July 20, 1767.

THOUGH I have been away so much longer than I purposed or expected, I have found nothing that withdraws my affections from the friends whom I left behind, or which makes me less desirous of reposing at that place which your kindness and Mr. Thrale's allows me to call my *home*.

Miss Lucy * is more kind and civil than I expected, and has raised my esteem by many excellencies very noble and resplendent, though a little discoloured by hoary virginity. Every thing else recalls to my remembrance years, in which I proposed what, I am afraid, I have not done, and promised myself pleasure which I have not found. But complaint can be of no use; and why then should I depress your hopes by my lamentations? I suppose it is the condition of humanity to design what never will be done, and to hope what never will be obtained. But among the vain hopes, let me not number the hope which I have, of being long, dear Madam, your, &c.

LETTER IV. *To Mrs.* THRALE.

MADAM, Lichfield, August 14, 1769.

I SET out on Thursday morning, and found my companion, to whom I was very much a stranger, more agreeable than I expected. We went cheerfully forward, and passed the night at Coventry. We came in late, and went out early; and therefore I did not send for my cousin Tom; but I design to make him some amends for the omission.

Next day we came early to Lucy, who was, I believe, glad to see us. She had saved her best gooseberries upon the tree for me; and, as Steele says, *I was neither too proud nor too wise* to gather them.

* Miss Lucy Porter, daughter to Dr. Johnson's wife by a former husband.

I have rambled a very little *inter fontes et flumina nota*, but I am not yet well. They have cut down the trees in George Lane. Evelyn, in his book of Forest Trees, tells us of wicked men that cut down trees, and never prospered afterwards; yet nothing has deterred these audacious aldermen from violating the Hamadryads of George Lane. As an impartial traveller I must however tell, that, in Stow-street, where I left a draw-well, I have found a pump; but the lading-well in this ill-fated George Lane lies shamefully neglected.

I am going to-day or to-morrow to Ashbourne; but I am at a loss how I shall get back in time to London. Here are only chance coaches, so that there is no certainty of a place. If I do not come, let it not hinder your journey. I can be but a few days behind you; and I will follow in the Brighthelmstone coach. But I hope to come.

I took care to tell Miss Porter, that I have got another Lucy. I hope she is well. Tell Mrs. Salusbury, that I beg her stay at Streatham, for little Lucy's sake. I am, &c.

LETTER V. *To the Same.*

MADAM, Lichfield, July 11, 1770.

SINCE my last letter, nothing extraordinary has happened. Rheumatism, which has been very troublesome, is grown better. I have not yet seen Dr. Taylor, and July runs fast away. I shall not have much time for him, if he delays much longer to come or

send. Mr. Green, the apothecary, has found a book, which tells who paid levies in our parish, and how much they paid, above an hundred years ago. Do you not think we study this book hard? Nothing is like going to the bottom of things. Many families that paid the parish-rates are now extinct, like the race of Hercules. *Pulvis et umbra sumus.* What is nearest us touches us most. The passions rise higher at domestick than at imperial tragedies. I am not wholly unaffected by the revolutions of Sadler-street; nor can forbear to mourn a little when old names vanish away, and new come into their place.

Do not imagine, Madam, that I wrote this letter for the sake of these philosophical meditations; for when I began it, I had neither Mr. Green, nor his book, in my thoughts; but was resolved to write, and did not know what I had to send, but my respects to Mrs. Salusbury, and Mr. Thrale, and Harry, and the Misses. I am, dearest Madam, your, &c.

LETTER VI. *To Mrs.* THRALE.

DEAREST MADAM, Ashbourne, July 23, 1770.

THERE had not been so long an interval between my two last letters, but that when I came hither I did not at first understand the hours of the post.

I have seen the great bull; and very great he is. I have seen likewise his heir apparent, who promises to inherit all the bulk and all the virtues of his sire.

I have seen the man who offered a hundred guineas for the young bull, while he was yet little better than a calf. Matlock, I am afraid, I shall not see, but I purpose to see Dovedale; and after all this seeing, I hope to see you. I am, &c.

LETTER VII. *To the Same.*

DEAR MADAM, Ashbourne, July 3, 1771.

LAST Saturday I came to Ashbourne; the dangers or the pleasures of the journey I have at present no disposition to recount; else might I paint the beauties of my native plains; might I tell of the "smiles of nature, and the charms of art:" else might I relate how I crossed the Staffordshire canal, one of the great efforts of human labour, and human contrivance; which, from the bridge on which I viewed it, passed away on either side, and loses itself in distant regions, uniting waters that nature had divided, and dividing lands which nature had united. I might tell how these reflections fermented in my mind till the chaise stopped at Ashbourne, at Ashbourne in the Peak. Let not the barren name of the Peak terrify you; I have never wanted strawberries and cream. The great bull has no disease but age. I hope in time to be like the great bull; and hope you will be like him too a hundred years hence. I am, &c.

LETTER VIII. *To Mrs.* THRALE.

DEAREST MADAM, Ashbourne, July 10, 1771.

I AM obliged to my friend Harry, for his remembrance: but think it a little hard that I hear nothing from Miss.

There has been a man here to-day to take a farm. After some talk he went to see the bull, and said that he had seen a bigger. Do you think he is likely to get the farm?

Toujours strawberries and cream.

Dr. Taylor is much better, and my rheumatism is less painful. Let me hear in return as much good of you and of Mrs. Salusbury. You despise the Dog and Duck; things that are at hand are always slighted. I remember that Dr. Grevil, of Gloucester, sent for that water when his wife was in the same danger; but he lived near Malvern, and you live near the Dog and Duck. Thus, in difficult cases, we naturally trust most what we least know.

Why Bromefield, supposing that a lotion can do good, should despise laurel-water in comparison with his own receipt, I do not see; and see still less why he should laugh at that which Wall thinks efficacious. I am afraid philosophy will not warrant much hope in a lotion.

Be pleased to make my compliments from Mrs. Salusbury to Susy. I am, &c.

LETTER IX. *To the Same.*

MADAM, October 31, 1772.

THOUGH I am just informed, that, by some accidental negligence, the letter which I wrote on Thursday was not given to the post, yet I cannot refuse myself the gratification of writing again to my mistress; not that I have any thing to tell, but that by showing how much I am employed upon you, I hope to keep you from forgetting me.

Doctor Taylor asked me this morning on what I was thinking? and I was thinking on Lucy. I hope Lucy is a good girl. But she cannot yet be so good as Queeney. I have got nothing yet for Queeney's cabinet.

I hope dear Mrs. Salusbury grows no worse. I wish any thing could be found that would make her better. You must remember her admonition, and bustle in the brewhouse. When I come, you may expect to have your hands full with all of us.

Our bulls and cows are all well; but we yet hate the man that had seen a bigger bull. Our deer have died; but many are left. Our waterfall at the garden makes a great roaring this wet weather.

And so no more at present from, Madam, your, &c.

LETTER X. *To Mrs.* THRALE.

DEAR MADAM, Nov. 23, 1772.

I AM sorry that none of your letters bring better news of the poor dear lady. I hope her pain is not great. To have a disease confessedly incurable and apparently mortal, is a very heavy affliction; and it is still more grievous when pain is added to despair.

Every thing else in your letter pleased me very well, except that when I come I entreat I may not be flattered, as your letters flatter me. You have read of heroes and princes ruined by flattery, and I question if any of them had a flatterer so dangerous as you. Pray keep strictly to your character of governess.

I cannot yet get well; my nights are flatulent and unquiet, but my days are tolerably easy, and Taylor says that I look much better than when I came hither. You will see when I come, and I can take your word.

Our house affords no revolutions. The great bull is well. But I write not merely to think on you, for I do that without writing, but to keep you a little thinking on me. I perceive that I have taken a broken piece of paper, but that is not the greatest fault that you must forgive in, Madam, your, &c.

LETTER XI. *To the Same.*

DEAR MADAM, Nov. 27, 1772.

If you are so kind as to write to me on Saturday, the day on which you will receive this, I shall have it before I leave Ashbourne. I am to go to Lichfield on Wednesday, and purpose to find my way to London through Birmingham and Oxford.

I was yesterday at Chatsworth. It is a very fine house. I wish you had been with me to see it; for then, as we are apt to want matter of talk, we should have gained something new to talk on. They complimented me with playing the fountain, and opening the cascade. But I am of my friend's opinion, that when one has seen the ocean, cascades are but little things.

I am in hope of a letter to-day from you or Queeney, but the post has made some blunder, and the packet is not yet distributed. I wish it may bring me a little good of you all. I am, &c.

LETTER XII. *To the Same.*

MADAM, Tuesday, Jan. 26, 1773.

The inequalities of human life have always employed the meditation of deep thinkers, and I cannot forbear to reflect on the difference between your condition and my own. You live upon mock-turtle, and stewed rumps of beef; I dined yesterday upon crumpets. You sit with parish officers, caressing and caressed, the idol of the table, and the wonder of the

day. I pine in the solitude of sickness, not bad enough to be pitied, and not well enough to be endured. You sleep away the night, and laugh or scold away the day. I cough and grumble, and grumble and cough. Last night was very tedious, and this day makes no promises of much ease. However, I have this day put on my shoe, and hope that gout is gone. I shall have only the cough to contend with, and I doubt whether I shall get rid of that without change of place. I caught cold in the coach as I went away, and am disordered by very little things. Is it accident or age? I am, dearest Madam, &c.

LETTER XIII. *To Mrs.* THRALE.

DEAR MADAM, March 17, 1773.

To tell you that I am sorry both for the poor lady and for you is useless. I cannot help either of you. The weakness of mind is perhaps only a casual interruption or intermission of the attention, such as we all suffer when some weighty care or urgent calamity has possession of the mind. She will compose herself. She is unwilling to die, and the first conviction of approaching death raised great perturbation. I think she has but very lately thought death close at hand. She will compose herself to do that as well as she can, which must at last be done. May she not want the Divine assistance!

You, Madam, will have a great loss; a greater than is common in the loss of a parent. Fill your mind with hope of her happiness, and turn your

thoughts first to Him who gives and takes away, in whose presence the living and dead are standing together. Then remember, that when this mournful duty is paid, others yet remain of equal obligation, and, we may hope, of less painful performance. Grief is a species of idleness, and the necessity of attention to the present preserves us, by the merciful disposition of Providence, from being lacerated and devoured by sorrow for the past. You must think on your husband and your children, and do what this dear lady has done for you.

Not to come to town while the great struggle continues is undoubtedly well resolved. But do not harass yourself into danger; you owe the care of your health to all that love you, at least to all whom it is your duty to love. You cannot give such a mother too much, if you do not give her what belongs to another. I am, &c.

LETTER XIV. *To the Same.*

DEAR MADAM, April 27, 1773.

HOPE is more pleasing than fear, but not less fallacious; you know, when you do not try to deceive yourself, that the disease which at last is to destroy, must be gradually growing worse, and that it is vain to wish for more than that the descent to death may be slow and easy. In this wish I join with you, and hope it will be granted. Dear, dear lady, whenever she is lost she will be missed, and whenever she is remembered she will be lamented. Is it a good or an evil to me that she now loves

me? It is surely a good; for you will love me better, and we shall have a new principle of concord; and I shall be happier with honest sorrow, than with sullen indifference: and far happier still than with counterfeited sympathy.

I am reasoning upon a principle very far from certain, a confidence of survivance. You or I, or both, may be called into the presence of the Supreme Judge before her. I have lived a life of which I do not like the review. Surely I shall in time live better.

I sat down with an intention to write high compliments; but my thoughts have taken another course, and some other time must now serve to tell you with what other emotions, benevolence, and fidelity, I am, &c.

LETTER XV. *To Mrs.* THRALE.

MADAM, May 17, 1773.

NEVER imagine that your letters are long; they are always too short for my curiosity. I do not know that I was ever content with a single perusal.

Of dear Mrs. Salusbury I never expect much better news than you send me; *de pis en pis* is the natural and certain course of her dreadful malady. I am content when it leaves her ease enough for the exercise of her mind.

Why should Mr. * * * * * suppose that what I took the liberty of suggesting was concerted with you? He does not know how much I revolve his

affairs, and how honestly I desire his prosperity. I hope he has let the hint take some hold of his mind.

Your declaration to Miss * * * * * is more general than my opinions allow. I think an unlimited promise of acting by the opinion of another so wrong, that nothing, or hardly any thing, can make it right. All unnecessary vows are folly, because they suppose a prescience of the future which has not been given us. They are, I think, a crime, because they resign that life to chance which God has given us to be regulated by reason; and superinduce a kind of fatality, from which it is the great privilege of our nature to be free. Unlimited obedience is due only to the Universal Father of Heaven and Earth. My parents may be mad and foolish; may be wicked and malicious; may be erroneously religious, or absurdly scrupulous. I am not bound to compliance with mandates either positive or negative, which either religion condemns, or reason rejects. There wanders about the world a wild notion, which extends over marriage more than over any other transaction. If Miss * * * * followed a trade, would it be said that she was bound in conscience to give or refuse credit at her father's choice? And is not marriage a thing in which she is more interested, and has therefore more right of choice? When I may suffer for my own crimes, when I may be sued for my own debts, I may judge by parity of reason for my own happiness. The parent's moral right can arise only from his kindness, and his civil right only from his money.

Conscience cannot dictate obedience to the wicked,

me? It is surely a good [illegible] interest mere
ter, and we shall have a [illegible]
and I shall be happier with [illegible] promise, she
sullen indifference: and [illegible] she pro-
counterfeited sympathy.

I am reasoning up [illegible] I do
certain, a confidence [illegible] as that
both, may be called [illegible] perhaps
preme Judge be[illegible] be
which I do not [illegible] This
time live bett[illegible] pounds

I sat dow[illegible] great plenty
pliments; [illegible]
course, an[illegible]
you with [illegible] may be as
lity, I [illegible]

[illegible] very uneasy and trou-
[illegible] the country will mend
[illegible] company will mend my days.
[illegible] much attention, and
[illegible] can be spared from the
[illegible] see you and hear you every
a[illegible] and hear you, is always to
t[illegible]

[illegible] to-morrow, and a little on
[illegible] with that little I must for
[illegible] I am, &c.

LETTER XVI. *To Mrs.* THRALE.

DEAR MADAM, August 12, 1773.

WE left London on Friday the 6th, not very early, and travelled without any memorable accident through a country which I had seen before. In the evening I was not well, and was forced to stop at Stilton, one stage short of Stamford, where we intended to have lodged.

On the 7th we passed through Stamford and Grantham, and dined at Newark, where I had only time to observe that the market-place was uncommonly spacious and neat. In London we should call it a square, though the sides were neither straight nor parallel. We came, at night, to Doncaster, and went to church in the morning, where Chambers found the monument of Robert of Doncaster, who says on his stone something like this: — What I gave, that I have; what I spent, that I had; what I left, that I lost.—So saith Robert of Doncaster, who reigned in the world sixty-seven years, and all that time lived not one. Here we were invited to dinner, and therefore made no great haste away.

We reached York, however, that night; I was much disordered with old complaints. Next morning we saw the Minster, an edifice of loftiness and elegance equal to the highest hopes of architecture. I remember nothing but the dome of St. Paul's that can be compared with the middle walk. The Chapter-house is a circular building, very stately, but I think excelled by the Chapter-house of Lincoln.

I then went to see the ruins of the Abbey, which are almost vanished, and I remember nothing of them distinct.

The next visit was to the jail, which they call the castle; a fabrick built lately, such is terrestrial mutability, out of the materials of the ruined Abbey. The under jailor was very officious to shew his fetters, in which there was no contrivance. The head jailor came in, and seeing me look I suppose fatigued, offered me wine, and when I went away would not suffer his servant to take money. The jail is accounted the best in the kingdom, and you find the jailor deserving of his dignity.

We dined at York, and went on to Northallerton, a place of which I know nothing, but that it afforded us a lodging on Monday night, and about two hundred and seventy years ago gave birth to Roger Ascham.

Next morning we changed our horses at Darlington, where Mr. Cornelius Harrison, a cousin-german of mine, was perpetual curate. He was the only one of my relations who ever rose in fortune above penury, or in character above neglect.

The church is built crosswise, with a fine spire, and might invite a traveller to survey it; but I perhaps wanted vigour, and thought I wanted time.

The next stage brought us to Durham, a place of which Mr. Thrale bade me take particular notice. The bishop's palace has the appearance of an old feudal castle, built upon an eminence, and looking down upon the river, upon which was formerly thrown a draw-bridge, as I suppose to be raised at night, lest the Scots should pass it.

The cathedral has a massiness and solidity such as I have seen in no other place; it rather awes than pleases, as it strikes with a kind of gigantick dignity, and aspires to no other praise than that of rocky solidity and indeterminate duration. I had none of my friends resident, and therefore saw but little. The library is mean and scanty.

At Durham, beside all expectation, I met an old friend: Miss Fordyce is married there to a physician. We met, I think, with honest kindness on both sides. I thought her much decayed, and having since heard that the banker had involved her husband in his extensive ruin, I cannot forbear to think that I saw in her withered features more impression of sorrow than of time—

Qua terra patet, sera regnat Erinnys.

He that wanders about the world sees new forms of human misery, and if he chances to meet an old friend, meets a face darkened with troubles.

On Tuesday night we came hither; yesterday I took some care of myself, and to-day I am *quite polite*. I have been taking a view of all that could be shewn me, and find that all very near to nothing. You have often heard me complain of finding myself disappointed by books of travels; I am afraid travel itself will end likewise in disappointment. One town, one country, is very like another: civilized nations have the same customs, and barbarous nations have the same nature: there are indeed minute discriminations both of places and of manners, which perhaps are not wanting of curiosity, but which a traveller seldom stays long enough to investigate and compare.

The dull utterly neglect them; the acute see a little, and supply the rest with fancy and conjecture.

I shall set out again to-morrow; but I shall not, I am afraid, see Alnwick, for Dr. Percy is not there. I hope to lodge to-morrow night at Berwick, and the next at Edinburgh, where I shall direct Mr. Drummond, bookseller at Ossian's head, to take care of my letters.

I hope the little dears are all well, and that my dear master and mistress may go somewhither; but wherever you go do not forget, Madam, your most humble servant.

I am pretty well.

August 15.

Thus far I had written at Newcastle. I forgot to send it. I am now at Edinburgh; and have been this day running about. I run pretty well.

LETTER XVII. *To Mrs.* THRALE.

DEAR MADAM, Edinburgh, August 17, 1773.

ON the 13th I left Newcastle, and in the afternoon came to Alnwick, where we were treated with great civility by the Duke: I went through the apartments, walked on the wall, and climbed the towers. That night we lay at Belford, and on the next night came to Edinburgh. On Sunday (15th) I went to the English chapel. After dinner Dr. Robertson came in, and promised to shew me the place. On Monday I saw their public buildings: the cathedral, which I told Robertson I wished to see because it had once been a church, the courts of

justice, the parliament-house, the advocates' library, the repository of records, the college and its library, and the palace, particularly the old tower where the king of Scotland seized David Rizzio in the queen's presence. Most of their buildings are very mean; and the whole town bears some resemblance to the old part of Birmingham.

Boswell has very handsome and spacious rooms; level with the ground on one side of the house, and on the other four stories high.

At dinner on Monday were the Duchess of Douglas, an old lady, who talks broad Scotch with a paralytick voice, and is scarcely understood by her own countrymen; the Lord Chief Baron, Sir Adolphus Oughton, and many more. At supper there was such a conflux of company that I could scarcely support the tumult. I have never been well in the whole journey, and am very easily disordered.

This morning I saw at breakfast Dr. Blacklock, the blind poet, who does not remember to have seen light, and is read to, by a poor scholar, in Latin, Greek, and French. He was originally a poor scholar himself. I looked on him with reverence. To-morrow our journey begins; I know not when I shall write again. I am but poorly. I am, &c.

LETTER XVIII. *To the Same.*

DEAR MADAM, Bamff, August 25, 1773.

It has so happened that though I am perpetually thinking on you, I could seldom find opportunity to write; I have in fourteen days sent only one letter;

you must consider the fatigues of travel, and the difficulties encountered in a strange country.

August 18th, I passed with Boswell, the Frith of Forth, and begun our journey; in the passage we observed an island, which I persuaded my companions to survey. We found it a rock somewhat troublesome to climb, about a mile long, and half a mile broad; in the middle were the ruins of an old fort, which had on one of the stones—Maria Re. 1564. It had been only a blockhouse one story high. I measured two apartments, of which the walls were entire, and found them twenty-seven feet long, and twenty-three broad. The rock had some grass and many thistles, both cows and sheep were grazing. There was a spring of water. The name is Inchkeith. Look on your maps. This visit took about an hour. We pleased ourselves with being in a country all our own, and then went back to the boat, and landed at Kinghorn, a mean town; and travelling through Kirkaldie, a very long town meanly built, and Cowpar, which I could not see because it was night, we came late to St. Andrew's, the most ancient of the Scotch universities, and once the see of the Primate of Scotland. The inn was full; but lodgings were provided for us at the house of the professor of rhetorick, a man of elegant manners, who showed us, in the morning, the poor remains of a stately cathedral, demolished in Knox's reformation, and now only to be imagined by tracing its foundation, and contemplating the little ruins that are left. Here was once a religious house. Two of the vaults or cellars of the subprior are even yet entire. In one of

them lives an old woman, who claims an hereditary residence in it, boasting that her husband was the sixth tenant of this gloomy mansion, in a lineal descent, and claims by her marriage with this lord of the cavern an alliance with the Bruces. Mr. Boswell staid a while to interrogate her, because he understood her language; she told him, that she and her cat lived together; that she had two sons somewhere, who might perhaps be dead; that when there were quality in the town notice was taken of her, and that now she was neglected, but did not trouble them. Her habitation contained all that she had; her turf for fire was laid in one place, and her balls of coal-dust in another, but her bed seemed to be clean. Boswell asked her, if she never heard any noises; but she could tell him of nothing supernatural, though she often wandered in the night among the graves and ruins, only she had sometimes notice by dreams of the death of her relations. We then viewed the remains of a castle on the margin of the sea, in which the archbishops resided, and in which Cardinal Beatoun was killed.

The professors who happened to be resident in the vacation made a publick dinner, and treated us very kindly and respectfully. They shewed us their colleges, in one of which there is a library that, for luminousness and elegance, may vie at least with the new edifice at Streatham. But learning seems not to prosper among them; one of their colleges has been lately alienated, and one of their churches lately deserted. An experiment was made of planting a shrubbery in the church, but it did not thrive.

Why the place should thus fall to decay, I know not; for education, such as is here to be had, is sufficiently cheap. The term, or, as they call it, their session, lasts seven months in the year, which the students of the highest rank and greatest expence may pass here for twenty pounds, in which are included board, lodging, books, and the continual instruction of three professors.

20th, We left St. Andrew's, well satisfied with our reception, and, crossing the Frith of Tay, came to Dundee, a dirty, despicable town. We passed afterwards through Aberbrothick, famous once for an abbey, of which there are only a few fragments left; but those fragments testify that the fabrick was once of great extent, and of stupendous magnificence. Two of the towers are yet standing, though shattered; into one of them Boswell climbed, but found the stairs broken: the way into the other we did not see, and had not time to search; I believe it might be ascended, but the top, I think, is open.

We lay at Montrose, a neat place, with a spacious area for the market, and an elegant town-house.

21st, We travelled towards Aberdeen, another university, and in the way dined at Lord Monboddo's, the Scotch Judge, who has lately written a strange book about the origin of language, in which he traces monkeys up to men, and says that in some countries the human species have tails like other beasts. He enquired for these long-tailed men of Banks, and was not well pleased that they had not been found in all his peregrination. He talked nothing of this to me, and I hope we parted friends; for we agreed pretty well, only we dis-

puted in adjusting the claims of merit between a shopkeeper of London and a savage of the American wildernesses. Our opinions were, I think, maintained on both sides without full conviction: Monboddo declared boldly for the savage, and I, perhaps for that reason, sided with the citizen.

We came late to Aberdeen, where I found my dear mistress's letter, and learned that all our little people were happily recovered of the measles. Every part of your letter was pleasing.

There are two cities of the name of Aberdeen: the old town, built about a mile inland, once the see of a bishop, which contains the King's College, and the remains of the cathedral, and the new town, which stands, for the sake of trade, upon a frith or arm of the sea, so that ships rest against the quay.

The two cities have their separate magistrates, and the two colleges are in effect two universities, which confer degrees independently of each other.

New Aberdeen is a large town, built almost wholly of that granite which is used for the new pavement in London, which, hard as it is, they square with very little difficulty. Here I first saw the women in plaids. The plaid makes at once a hood and cloak, without cutting or sewing, merely by the manner of drawing the opposite sides over the shoulders. The maids at the inns run over the house barefoot; and children, not dressed in rags, go without shoes or stockings. Shoes are indeed not yet in universal use; they came late into this country. One of the professors told us, as we were mentioning a fort built by Cromwell, that the country owed much of its present industry to Cromwell's soldiers. They taught

us, said he, to raise cabbage and make shoes. How they lived without shoes may yet be seen; but in the passage through villages, it seems to him that surveys their gardens, that when they had not cabbage they had nothing.

Education is here of the same price as at St. Andrew's, only the session is but from the 1st of November to the 1st of April. The academical buildings seem rather to advance than decline. They shewed their libraries, which were not very splendid, but some manuscripts were so exquisitely penned that I wished my dear mistress to have seen them. I had an unexpected pleasure, by finding an old acquaintance now professor of physick in the King's College: we were on both sides glad of the interview, having not seen nor perhaps thought on one another for many years; but we had no emulation, nor had either of us risen to the other's envy, and our old kindness was easily renewed. I hope we shall never try the effect of so long an absence, and that I shall always be, Madam, your, &c.

LETTER XIX. *To Mrs.* THRALE.

DEAR MADAM, Inverness, August 28, 1773.

AUGUST 23d, I had the honour of attending the Lord Provost of Aberdeen, and was presented with the freedom of the city, not in a gold box, but in good Latin. Let me pay Scotland one just praise! there was no officer gaping for a fee; this could have been said of no city on the English side of the Tweed. I wore my patent of freedom *pro more* in

my hat, from the new town to the old, about a mile. I then dined with my friend the professor of physick at his house, and saw the King's College. Boswell was very angry that the Aberdeen professors would not talk. When I was at the English church in Aberdeen, I happened to be espied by Lady Di. Middleton, whom I had some time seen in London; she told what she had seen to Mr. Boyd, Lord Errol's brother, who wrote us an invitation to Lord Errol's house, called Slane's Castle. We went thither on the next day (24th of August), and found a house, not old, except but one tower, built upon the margin of the sea upon a rock, scarce accessible from the sea; at one corner a tower makes a perpendicular continuation of the lateral surface of the rock, so that it is impracticable to walk round; the house inclosed a square court, and on all sides within the court is a piazza or gallery two stories high. We came in as we were invited to dinner, and after dinner offered to go; but Lady Errol sent us word by Mr. Boyd, that if we went before Lord Errol came home we must never be forgiven, and ordered out the coach to shew us two curiosities. We were first conducted by Mr. Boyd to Dunbuys, or the yellow rock. Dunbuys is a rock consisting of two protuberances, each perhaps one hundred yards round, joined together by a narrow neck, and separated from the land by a very narrow channel or gully. These rocks are the haunts of sea-fowl, whose clang, though this is not their season, we heard at a distance. The eggs and the young are gathered here in great numbers at the time of breeding. There is a bird here

called a coote, which, though not much bigger than a duck, lays a larger egg than a goose. We went then to see the Buller or Boulloir of Buchan: Buchan is the name of the district, and the Buller is a small creek or gulf into which the sea flows through an arch of the rock. We walked round it, and saw it black at a great depth. It has its name from the violent ebullition of the water, when high winds or high tides drive it up the arch into the bason. Walking a little farther I spied some boats, and told my companions that we would go into the Buller and examine it. There was no danger; all was calm; we went through the arch, and found ourselves in a narrow gulf surrounded by craggy rocks, of height not stupendous, but to a Mediterranean visitor uncommon. On each side was a cave, of which the fishermen knew not the extent, in which smugglers hide their goods, and sometimes parties of pleasure take a dinner. I am, &c.

LETTER XX. *To Mrs.* THRALE.

DEAREST MADAM, Skie, Sept. 6, 1773.

I AM now looking on the sea from a house of Sir Alexander Macdonald in the Isle of Skie. Little did I once think of seeing this region of obscurity, and little did you once expect a salutation from this verge of European life. I have now the pleasure of going where nobody goes, and seeing what nobody sees. Our design is to visit several of the smaller islands, and then pass over to the south-west of Scotland.

I returned from the sight of Buller's Buchan to Lord Errol's, and, having seen his library, had for a time only to look upon the sea, which rolled between us and Norway. Next morning, August 25th, we continued our journey through a country not uncultivated, but so denuded of its woods, that in all this journey I had not travelled an hundred yards between hedges, or seen five trees fit for the carpenter.* A few small plantations may be found, but I believe scarcely any thirty years old; at least, they are all posterior to the Union. This day we dined with a country gentleman, who has in his grounds the remains of a Druid's temple, which, when it is complete, is nothing more than a circle or double circle of stones, placed at equal distances, with a flat stone, perhaps an altar, at a certain point, and a stone taller than the rest at the opposite point. The tall stone is erected, I think, at the south. Of these circles there are many in all the unfrequented parts of the island. The inhabitants of these parts respect them as memorials of the sculpture of some illustrious person. Here I saw a few trees. We lay at Bamff.

August 26th, We dined at Elgin, where we saw the ruins of a noble cathedral; the chapter-house is yet standing. A great part of Elgin is built with small piazzas to the lower story. We went on to Foris, over the heath where Macbeth met the witches, but had no adventure; only in the way we saw for the first time some houses with fruit-trees about them. The improvements of the Scotch are for immediate profit, they do not yet think it quite worth their while

to plant what will not produce something to be eaten or sold in a very little time. We rested at Foris.

A very great proportion of the people are bare-foot; shoes are not yet considered as necessaries of life. It is still the custom to send out the sons of gentlemen without them into the streets and ways. There are more beggars than I have ever seen in England: they beg, if not silently, yet very modestly.

Next day we came to Nairn, a miserable town, but a royal burgh, of which the chief annual magistrate is styled Lord Provost. In the neighbourhood we saw the castle of the old Thane of Cawdor. There is one ancient tower with its battlements and winding stairs yet remaining; the rest of the house is, though not modern, of later erection.

On the 28th we went to Fort George, which is accounted the most regular fortification in the island. The major of artillery walked with us round the walls, and shewed us the principles upon which every part was constructed, and the way in which it could be defended. We dined with the governor Sir Eyre Coote and his officers. It was a very pleasant and instructive day, but nothing puts my honoured mistress out of my mind.

At night we came to Inverness, the last considerable town in the North, where we staid all the next day, for it was Sunday, and saw the ruins of what is called Macbeth's castle. It never was a large house, but was strongly situated. From Inverness we were to travel on horseback.

August 30th, We set out with four horses. We had two Highlanders to run by us, who were active, officious, civil, and hardy. Our journey was for

many miles along a military way made upon the banks of Lough Ness, a water about eighteen miles long, but not, I think, half a mile broad. Our horses were not bad, and the way was very pleasant; the rock out of which the road was cut was covered with birch-trees, fern, and heath. The lake below was beating its bank by a gentle wind, and the rocks beyond the water on the right stood sometimes horrid and wild, and sometimes opened into a kind of bay, in which there was a spot of cultivated ground yellow with corn. In one part of the way we had trees on both sides for perhaps half a mile.—Such a length of shade perhaps Scotland cannot shew in any other place.

You are not to suppose that here are to be any more towns or inns. We came to a cottage which they call the General's Hut, where we alighted to dine, and had eggs and bacon, and mutton, with wine, rum, and whiskey. I had water.

At a bridge over the river, which runs into the Ness, the rocks rise on three sides, with a direction almost perpendicular, to a great height; they are in part covered with trees, and exhibit a kind of dreadful magnificence;—standing like the barriers of nature placed to keep different orders of being in perpetual separation. Near this bridge is the Fall of Fiers, a famous cataract, of which, by clambering over the rocks, we obtained a view. The water was low, and therefore we had only the pleasure of knowing that rain would make it at once pleasing and formidable; there will then be a mighty flood, foaming along a rocky channel, frequently obstructed by protuberances, and exasperated by reverberation, at last

precipitated with a sudden descent, and lost in the depth of a gloomy chasm.

We came somewhat late to Fort Augustus, where the lieutenant-governor met us beyond the gates, and apologized that at that hour he could not, by the rules of a garrison, admit us otherwise than at a narrow door which only one can enter at a time. We were well entertained and well lodged, and next morning, after having viewed the fort, we pursued our journey.

Our way now lay over the mountains, which are not to be passed by climbing them directly, but by traversing; so that as we went forward we saw our baggage following us below in a direction exactly contrary. There is in these ways much labour but little danger, and perhaps other places, of which very terrifick representations are made, are not in themselves more formidable. These roads have all been made by hewing the rock away with pickaxes, or bursting it with gunpowder. The stones so separated are often piled loose as a wall by the way-side. We saw an inscription importing the year in which one of the regiments made two thousand yards of the road eastward.

After tedious travel of some hours we came to what I believe we must call a village, a place where there were three huts built of turf; at one of which we were to have our dinner and our bed, for we could not reach any better place that night. This place is called Enoch in Glenmorrison. The house in which we lodged was distinguished by a chimney, the rest had only a hole for the smoke. Here

we had eggs, and mutton, and a chicken and a sausage, and rum. In the afternoon tea was made by a very decent girl in a printed linen: she engaged me so much, that I made her a present of Cocker's arithmetick. I am, &c.

LETTER XXI. *To Mrs.* THRALE.

DEAREST MADAM, Skie, Sept. 14, 1773.

THE post, which comes but once a week into these parts, is so soon to go that I have not time to go on where I left off in my last letter. I have been several days in the island of Raarsa, and am now again in the Isle of Skie, but at the other end of it.

Skie is almost equally divided between the two great families of Macdonald and Macleod, other proprietors having only small districts. The two great lords do not know within twenty square miles the contents of their own territories.

—— kept up but ill the reputation of Highland hospitality; we are now with Macleod, quite at the other end of the island, where there is a fine young gentleman and fine ladies. The ladies are studying Erse. I have a cold, and am miserably deaf, and am troublesome to Lady Macleod; I force her to speak loud, but she will seldom speak loud enough.

Raarsa is an island about fifteen miles long and two broad, under the dominion of one gentleman, who has three sons and ten daughters; the eldest is the beauty of this part of the world, and has been polished at Edinburgh: they sing and dance, and without expence, have upon their table most of what

sea, air, or earth can afford. I intended to have written about Raarsa, but the post will not wait longer than while I send my compliments to my dear master and little mistresses. I am, &c.

LETTER XXII. *To Mrs.* THRALE.

DEAREST MADAM, Skie, Sept. 21, 1773.

I AM so vexed at the necessity of sending yesterday so short a letter, that I purpose to get a long letter beforehand by writing something every day, which I may the more easily do, as a cold makes me now too deaf to take the usual pleasure in conversation. Lady Macleod is very good to me; and the place at which we now are is equal, in strength of situation, in the wildness of the adjacent country, and in the plenty and elegance of the domestick entertainment, to a castle in Gothick romances. The sea, with a little island, is before us; cascades play within view. Close to the house is the formidable skeleton of an old castle, probably Danish, and the whole mass of building stands upon a protuberance of rock, inaccessible till of late but by a pair of stairs on the sea-side, and secure in ancient times against any enemy that was likely to invade the kingdom of Skie.

Macleod has offered me an island; if it were not too far off, I should hardly refuse it: my island would be pleasanter than Brighthelmstone, if you and my master could come to it; but I cannot think it pleasant to live quite alone,

Oblitusque meorum, obliviscendus et illis.

That I should be elated by the dominion of an island

to forgetfulness of my friends at Streatham I cannot believe, and I hope never to deserve that they should be willing to forget me.

It has happened that I have been often recognised in my journey where I did not expect it. At Aberdeen I found one of my acquaintance professor of physick; turning aside to dine with a country gentleman, I was owned at table by one who had seen me at a philosophical lecture; at Macdonald's I was claimed by a naturalist, who wanders about the islands to pick up curiosities; and I had once in London attracted the notice of Lady Macleod. I will now go on with my account.

The Highland girl made tea, and looked and talked not inelegantly; her father was by no means an ignorant or a weak man; there were books in the cottage, among which were some volumes of Prideaux's Connection: this man's conversation we were glad of while we staid. He had been *out*, as they call it, in forty-five, and still retained his old opinions. He was going to America, because his rent was raised beyond what he thought himself able to pay.

At night our beds were made, but we had some difficulty in persuading ourselves to lie down in them, though we had put on our own sheets; at last we ventured, and I slept very soundly in the vale of Glenmorrison, amidst the rocks and mountains. Next morning our landlord liked us so well, that he walked some miles with us for our company, through a country so wild and barren that the proprietor does not, with all his pressure upon his tenants, raise more than four hundred pounds a-year for near one hun-

dred square miles, or sixty thousand acres. He let us know that he had forty head of black cattle, an hundred goats, and an hundred sheep, upon a farm that he remembered let at five pounds a-year, but for which he now paid twenty. He told us some stories of their march into England. At last he left us, and we went forward, winding among mountains, sometimes green and sometimes naked, commonly so steep as not easily to be climbed by the greatest vigour and activity: our way was often crossed by little rivulets, and we were entertained with small streams trickling from the rocks, which after heavy rains must be tremendous torrents.

About noon we came to a small glen, so they call a valley, which compared with other places appeared rich and fertile; here our guides desired us to stop, that the horses might graze, for the journey was very laborious, and no more grass would be found. We made no difficulty of compliance, and I sat down to take notes on a green bank, with a small stream running at my feet, in the midst of savage solitude, with mountains before me, and on either hand, covered with heath. I looked around me, and wondered that I was not more affected, but the mind is not at all times equally ready to be put in motion; if my mistress and master and Queeney had been there, we should have produced some reflections among us, either poetical or philosophical, for though *solitude be the nurse of woe*, conversation is often the parent of remarks and discoveries.

In about an hour we remounted, and pursued our journey. The lake by which we had travelled for some

time ended in a river, which we passed by a bridge, and came to another glen, with a collection of huts, called Auknashealds; the huts were generally built of clods of earth, held together by the intertexture of vegetable fibres, of which earth there are great levels in Scotland, which they call mosses. Moss in Scotland is bog in Ireland, and moss-trooper is bog-trotter; there was, however, one hut built of loose stones, piled up with great thickness into a strong though not solid wall. From this house we obtained some great pails of milk, and having brought bread with us, we were liberally regaled. The inhabitants, a very coarse tribe, ignorant of any language but Erse, gathered so fast about us, that if we had not had Highlanders with us, they might have caused more alarm than pleasure; they are called the Clan of Macrae.

We had been told that nothing gratified the Highlanders so much as snuff and tobacco, and had accordingly stored ourselves with both at Fort Augustus. Boswell opened his treasure, and gave them each a piece of tobacco roll. We had more bread than we could eat for the present, and were more liberal than provident. Boswell cut it in slices, and gave them an opportunity of tasting wheaten bread for the first time. I then got some halfpence for a shilling, and made up the deficiencies of Boswell's distribution, who had given some money among the children. We then directed that the mistress of the stone-house should be asked what we must pay her: she, who perhaps had never before sold any thing but cattle, knew not, I believe, well what to ask, and referred herself to us: we obliged her to make some demand, and one of the

Highlanders settled the account with her at a shilling. One of the men advised her, with the cunning that clowns never can be without, to ask more; but she said that a shilling was enough. We gave her half-a-crown, and she offered part of it again. The Macraes were so well pleased with our behaviour, that they declared it the best day they had seen since the time of the old Laird of Macleod, who, I suppose, like us, stopped in their valley, as he was travelling to Skie.

We were mentioning this view of the Highlander's life at Macdonald's, and mentioning the Macrae's with some degree of pity, when a Highland lady informed us that we might spare our tenderness, for she doubted not but the woman who supplied us with milk was mistress of thirteen or fourteen milch cows.

I cannot forbear to interrupt my narrative. Boswell, with some of his troublesome kindness, has informed this family, and reminded me, that the 18th of September is my birth-day. The return of my birth-day, if I remember it, fills me with thoughts which it seems to be the general care of humanity to escape. I can now look back upon three score and four years, in which little has been done, and little has been enjoyed; a life diversified by misery, spent part in the sluggishness of penury, and part under the violence of pain, in gloomy discontent or importunate distress. But perhaps I am better than I should have been if I had been less afflicted. With this I will try to be content.

In proportion as there is less pleasure in retrospective considerations, the mind is more disposed to wander forward into futurity; but at sixty-four what

promises, however liberal, of imaginary good can futurity venture to make? yet something will be always promised, and some promises will be always credited. I am hoping and I am praying that I may live better in the time to come, whether long or short, than I have yet lived, and in the solace of that hope endeavour to repose. Dear Queeney's day is next: I hope she at sixty-four will have less to regret.

I will now complain no more, but tell my mistress of my travels.

After we left the Macraes, we travelled on through a country like that which we passed in the morning. The Highlands are very uniform, for there is little variety in universal barrenness; the rocks, however, are not all naked, for some have grass on their sides, and birches and alders on their tops, and in the vallies are often broad and clear streams, which have little depth, and commonly run very quick; the channels are made by the violence of the wintry floods; the quickness of the stream is in proportion to the declivity of the descent, and the breadth of the channel makes the water shallow in a dry season.

There are red deer and roebucks in the mountains, but we found only goats in the road, and had very little entertainment as we travelled either for the eye or ear. There are, I fancy, no singing birds in the Highlands.

Towards night we came to a very formidable hill, called Rattiken, which we climbed with more difficulty than we had yet experienced, and at last came to Glanelg, a place on the sea-side opposite to Skie. We were by this time weary and disgusted, nor was

our humour much mended by our inn, which, though it was built of lime and slate, the Highlander's description of a house which he thinks magnificent, had neither wine, bread, eggs, nor any thing that we could eat or drink. When we were taken up stairs, a dirty fellow bounced out of the bed where one of us was to lie. Boswell blustered, but nothing could be got. At last a gentleman in the neighbourhood, who heard of our arrival, sent us rum and white sugar. Boswell was now provided for in part, and the landlord prepared some mutton chops, which we could not eat, and killed two hens, of which Boswell made his servant broil a limb, with what effect I know not. We had a lemon and a piece of bread, which supplied me with my supper. When the repast was ended, we began to deliberate upon bed; Mrs. Boswell had warned us that we should *catch something*, and had given us *sheets* for our *security*, for ——— and ———, she said, came back from Skie, so scratching themselves. I thought sheets a slender defence against the confederacy with which we were threatened, and by this time our Highlanders had found a place where they could get some hay: I ordered hay to be laid thick upon the bed, and slept upon it in my great coat: Boswell laid sheets upon his bed, and reposed in linen like a gentleman. The horses were turned out to grass, with a man to watch them. The hill Rattiken and the inn at Glanelg were the only things of which we, or travellers yet more delicate, could find any pretensions to complain.

Sept. 2d, I rose rustling from the hay, and went to tea, which I forget whether we found or brought.

We saw the isle of Skie before us, darkening the horizon with its rocky coast. A boat was procured, and we launched into one of the straits of the Atlantick ocean. We had a passage of about twelve miles to the point where ——— resided, having come from his seat in the middle of the island, to a small house on the shore, as we believe, that he might with less reproach entertain us meanly. If he aspired to meanness, his retrograde ambition was completely gratified, but he did not succeed equally in escaping reproach. He had no cook, nor I suppose much provision, nor had the lady the common decencies of her tea-table; we picked up our sugar with our fingers. Boswell was very angry, and reproached him with his improper parsimony; I did not much reflect upon the conduct of a man with whom I was not likely to converse as long at any other time.

You will now expect that I should give you some account of the isle of Skie, of which, though I have been twelve days upon it, I have little to say. It is an island perhaps fifty miles long, so much indented by inlets of the sea, that there is no part of it removed from the water more than six miles. No part that I have seen is plain; you are always climbing or descending, and every step is upon rock or mire. A walk upon ploughed ground in England is a dance upon carpets compared to the toilsome drudgery of wandering in Skie. There is neither town nor village in the island, nor have I seen any house but Macleod's, that is not much below your habitation at Brighthelmstone. In the mountains there are stags and roebucks, but no hares, and few rabbits; nor

have I seen any thing that interested me as a zoologist, except an otter, bigger than I thought an otter could have been.

You are perhaps imagining that I am withdrawing from the gay and the busy world into regions of peace and pastoral felicity, and am enjoying the reliques of the golden age; that I am surveying nature's magnificence from a mountain, or remarking her minuter beauties on the flowery bank of a winding rivulet; that I am invigorating myself in the sunshine, or delighting my imagination with being hidden from the invasion of human evils and human passions, in the darkness of a thicket; that I am busy in gathering shells and pebbles on the shore, or contemplative on a rock, from which I look upon the water, and consider how many waves are rolling between me and Streatham.

The use of travelling is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are. Here are mountains which I should once have climbed; but to climb steeps is now very laborious, and to descend them dangerous; and I am now content with knowing, that by scrambling up a rock, I shall only see other rocks, and a wider circuit of barren desolation. Of streams, we have here a sufficient number; but they murmur not upon pebbles, but upon rocks. Of flowers, if Chloris herself were here, I could present her only with the bloom of heath. Of lawns and thickets, he must read that would know them, for here is little sun and no shade. On the sea I look from my window, but am not much tempted to the shore; for since I came to this island, almost every breath of air has been a

storm, and what is worse, a storm with all its severity, but without its magnificence, for the sea is here so broken into channels that there is not a sufficient volume of water either for lofty surges or a loud roar.

On Sept. 6th, we left —— to visit Raarsa, the island which I have already mentioned. We were to cross part of Skie on horseback; a mode of travelling very uncomfortable, for the road is so narrow, where any road can be found, that only one can go, and so craggy, that the attention can never be remitted; it allows, therefore, neither the gaiety of conversation, nor the laxity of solitude: nor has it in itself the amusement of much variety, as it affords only all the possible transpositions of bog, rock, and rivulet. Twelve miles, by computation, make a reasonable journey for a day.

At night we came to a tenant's house, of the first rank of tenants, where we were entertained better than at the landlord's. There were books both English and Latin. Company gathered about us, and we heard some talk of the second sight, and some talk of the events of forty-five; a year which will not soon be forgotten among the islanders. The next day we were confined by a storm. The company, I think, increased, and our entertainment was not only hospitable but elegant. At night, a minister's sister, in very fine brocade, sung Erse songs; I wished to know the meaning: but the Highlanders are not much used to scholastick questions, and no translations could be obtained.

Next day, Sept. 8th, the weather allowed us to depart; a good boat was provided us, and we went to Raarsa under the conduct of Mr. Malcolm Mac-

leod, a gentleman who conducted Prince Charles through the mountains in his distresses. The Prince, he says, was more active than himself; they were, at least, one night without any shelter.

. The wind blew enough to give the boat a kind of dancing agitation, and in about three or four hours we arrived at Raarsa, where we were met by the laird and his friends upon the shore. Raarsa, for such is his title, is master of two islands: upon the smaller of which, called Rona, he has only flocks and herds. Rona gives title to his eldest son. The money which he raises annually by rent from all his dominions, which contain at least fifty thousand acres, is not believed to exceed two hundred and fifty pounds: but as he keeps a large farm in his own hands, he sells every year great numbers of cattle, which add to his revenue, and his table is furnished from the farm and from the sea with very little expence, except for those things this country does not produce, and of those he is very liberal. The wine circulates vigorously; and the tea, chocolate, and coffee, however they art got, are always at hand. I am, &c.

We are this morning trying to get out of Skie.

LETTER XXIII. *To Mrs.* THRALE.

DEAR MADAM, Skie, Sept. 24, 1773.

I AM still in Skie. Do you remember the song?

Every island is a prison,
Strongly guarded by the sea.

We have at one time no boat, and at another may have too much wind; but of our reception here we have no reason to complain. We are now with Colonel Macleod, in a more pleasant place than I thought Skie could afford. Now to the narrative.

We were received at Raarsa on the sea-side, and after clambering with some difficulty over the rocks, a labour which the traveller, wherever he reposes himself on land, must in these islands be contented to endure; we were introduced into the house, which one of the company called the Court of Raarsa, with politeness which not the Court of Versailles could have thought defective. The house is not large, though we were told in our passage that it had eleven fine rooms, nor magnificently furnished, but our utensils were most commonly silver. We went up into a dining room, about as large as your blue room, where we had something given us to eat, and tea and coffee.

Raarsa himself is a man of no inelegant appearance, and of manners uncommonly refined. Lady Raarsa makes no very sublime appearance for a sovereign, but is a good housewife, and a very prudent and diligent conductress of her family. Miss Flora Macleod is a celebrated beauty; has been admired at Edinburgh; dresses her head very high; and has manners so lady-like, that I wish her head-dress was lower. The rest of the nine girls are all pretty; the youngest is between Queeney and Lucy. The youngest boy, of four years old, runs barefoot, and wandered with us over the rocks to see a mill: I believe he would walk on that rough ground without shoes ten miles in a day.

The Laird of Raarsa has sometimes disputed the chieftainry of the clan with Macleod of Skie, but being much inferior in extent of possessions, has, I suppose, been forced to desist. Raarsa and its provinces have descended to its present possessor through a succession of four hundred years, without any increase or diminution. It was indeed lately in danger of forfeiture, but the old laird joined some prudence with his zeal, and when Prince Charles landed in Scotland, made over his estate to his son, the present laird, and led one hundred men of Raarsa into the field, with officers of his own family. Eighty-six only came back after the last battle. The Prince was hidden, in his distress, two nights at Raarsa, and the King's troops burnt the whole country, and killed some of the cattle.

You may guess at the opinions that prevail in this country; they are, however, content with fighting for their king; they do not drink for him. We had no foolish healths. At night, unexpectedly to us who were strangers, the carpet was taken up; the fiddler of the family came up, and a very vigorous and general dance was begun. As I told you, we were two-and-thirty at supper; there were full as many dancers; for though all who supped did not dance, some danced of the young people who did not sup. Raarsa himself danced with his children, and old Malcolm, in his filibeg, was as nimble as when he led the Prince over the mountains. When they had danced themselves weary, two tables were spread, and I suppose at least twenty dishes were upon them. In this country some preparations of milk are always

served up at supper, and sometimes in the place of tarts at dinner. The table was not coarsely heaped, but at once plentiful and elegant. They do not pretend to make a loaf; there are only cakes, commonly of oats or barley, but they made me very nice cakes of wheat flour. I always sat at the left hand of Lady Raarsa; and young Macleod of Skie, the chieftain of the clan, sat on the right.

After supper a young lady, who was visiting, sung Erse songs, in which Lady Raarsa joined prettily enough, but not gracefully; the young ladies sustained the chorus better. They are very little used to be asked questions, and not well prepared with answers. When one of the songs was over, I asked the princess that sat next to me, *What is that about?* I question if she conceived that I did not understand it. For the entertainment of the company, said she. But, Madam, what is the meaning of it? It is a love song. This was all the intelligence that I could obtain; nor have I been able to procure the translation of a single line of Erse.

At twelve it was bed-time. I had a chamber to myself, which, in eleven rooms to forty people, was more than my share. How the company and the family were distributed is not easy to tell. Macleod the chieftain, and Boswell, and I, had all single chambers on the first floor. There remained eight rooms only for at least seven-and-thirty lodgers. I suppose they put up temporary beds in the dining-room, where they stowed all the young ladies. There was a room above stairs with six beds, in which they put ten men. The rest in my next.

LETTER XXIV. *To Mrs.* THRALE.

DEAREST MADAM, Ostich in Skie, Sept. 30, 1773.

I AM still confined in Skie. We were unskilful travellers, and imagined that the sea was an open road which we could pass at pleasure; but we have now learned, with some pain, that we may still wait for a long time the caprices of the equinoctial winds, and sit reading or writing, as I now do, while the tempest is rolling the sea, or roaring in the mountains. I am now no longer pleased with the delay; you can hear from me but seldom, and I cannot at all hear from you. It comes into my mind that some evil may happen, or that I might be of use while I am away. But these thoughts are vain; the wind is violent and adverse, and our boat cannot yet come. I must content myself with writing to you, and hoping that you will some time receive my letter. Now to my narrative.

Sept. 9th, Having passed the night as is usual, I rose, and found the dining-room full of company; we feasted and talked, and when the evening came it brought musick and dancing. Young Macleod, the great proprietor of Skie and head of his clan, was very distinguishable; a young man of nineteen; bred a while at St. Andrew's and afterwards at Oxford, a pupil of G. Strahan. He is a young man of a mind as much advanced as I have ever known; very elegant of manners, and very graceful in his person. He has the full spirit of a feudal chief; and I was very ready to accept his invitation to Dunvegan. All

Raarsa's children are beautiful. The ladies all, except the eldest, are in the morning dressed in their hair. The true Highlander never wears more than a ribband on her head till she is married.

On the third day Boswell went out with old Malcolm to see a ruined castle, which he found less entire than was promised, but he saw the country. I did not go, for the castle was perhaps ten miles off, and there is no riding at Raarsa, the whole island being rock or mountain, from which the cattle often fall and are destroyed. It is very barren, and maintains, as near as I could collect, about seven hundred inhabitants, perhaps ten to a square mile. In these countries you are not to suppose that you shall find villages or inclosures. The traveller wanders through a naked desert, gratified sometimes, but rarely, with the sight of cows, and now and then finds a heap of loose stones and turf in a cavity between rocks, where a being born with all those powers which education expands, and all those sensations which culture refines, is condemned to shelter itself from the wind and rain. Philosophers there are who try to make themselves believe that this life is happy, but they believe it only while they are saying it, and never yet produced conviction in a single mind; he, whom want of words or images sunk into silence, still thought, as he thought before, that privation of pleasure can never please, and that content is not to be much envied, when it has no other principle than ignorance of good.

This gloomy tranquillity, which some may call fortitude, and others wisdom, was, I believe, for a long time to be very frequently found in these dens of

poverty: every man was content to live like his neighbours, and never wandering from home, saw no mode of life preferable to his own, except at the house of the laird, or the laird's nearest relations, whom he considered as a superior order of beings, to whose luxuries or honours he had no pretensions. But the end of his reverence and submission seems now approaching; the Highlanders have learned that there are countries less bleak and barren than their own, where, instead of working for the laird, every man will till his own ground, and eat the produce of his own labour. Great numbers have been induced by this discovery to go every year for some time past to America. Macdonald and Macleod of Skie have lost many tenants and many labourers, but Raarsa has not yet been forsaken by a single inhabitant.

Rona is yet more rocky and barren than Raarsa, and though it contains perhaps four thousand acres, is possessed only by a herd of cattle and the keepers.

I find myself not very able to walk upon the mountains, but one day I went out to see the walls yet standing of an ancient chapel. In almost every island the superstitious votaries of the Romish church erected places of worship, in which the drones of convents or cathedrals performed the holy offices; but by the active zeal of Protestant devotion, almost all of them have sunk into ruin. The chapel at Raarsa is now only considered as the burying-place of the family, and I suppose of the whole island.

We would now have gone away and left room for others to enjoy the pleasures of this little court; but the wind detained us till the 12th, when, though it was Sunday, we thought it proper to snatch the

opportunity of a calm day. Raarsa accompanied us in his six-oared boat, which he said was his coach and six. It is indeed the vehicle in which the ladies take the air and pay their visits, but they have taken very little care for accommodations. There is no way in or out of the boat for a woman, but by being carried; and in the boat thus dignified with a pompous name, there is no seat but an occasional bundle of straw. Thus we left Raarsa; the seat of plenty, civility, and cheerfulness.

We dined at a publick house at Port Re; so called because one of the Scottish kings landed there, in a progress through the Western isles. Raarsa paid the reckoning privately. We then got on horseback, and by a short but very tedious journey came to Kingsburgh, at which the same king lodged after he landed. Here I had the honour of saluting the far-famed Miss Flora Macdonald, who conducted the Prince, dressed as her maid, through the English forces from the island of Lewes; and, when she came to Skie, dined with the English officers, and left her maid below. She must then have been a very young lady; she is now not old: of a pleasing person, and elegant behaviour. She told me that she thought herself honoured by my visit; and I am sure that whatever regard she bestowed on me was liberally repaid. "If thou likest her opinions, thou wilt praise her virtue." She was carried to London, but dismissed without a trial, and came down with Malcolm Macleod, against whom sufficient evidence could not be procured. She and her husband are poor, and are going to try their fortune in America.

Sic rerum volvitur orbis.

At Kingsburgh we were very liberally feasted, and I slept in the bed in which the Prince reposed in his distress; the sheets which he used were never put to any meaner offices, but were wrapped up by the lady of the house, and at last, according to her desire, were laid round her in her grave. These are not Whigs.

On the 13th, travelling partly on horseback where we could not row, and partly on foot where we could not ride, we came to Dunvegan, which I have described already. Here, though poor Macleod had been left by his grandfather overwhelmed with debts, we had another exhibition of feudal hospitality. There were two stags in the house, and venison came to the table every day in its various forms. Macleod, besides his estate in Skie, larger I suppose than some English counties, is proprietor of nine inhabited isles: and of his islands uninhabited I doubt if he very exactly knows the number. I told him that he was a mighty monarch. Such dominions fill an Englishman with envious wonder; but when he surveys the naked mountain, and treads the quaking moor; and wanders over the wild regions of gloomy barrenness, his wonder may continue, but his envy ceases. The unprofitableness of these vast domains can be conceived only by the means of positive instances. The heir of *Col*, an island not far distant, has lately told me how wealthy he should be if he could let *Rum*, another of his islands, for two-pence halfpenny an acre; and Macleod has an estate, which the surveyor reports to contain eighty thousand acres, rented at six hundred pounds a year.

While we were at Dunvegan, the wind was high,

and the rain violent, so that we were not able to put forth a boat to fish in the sea, or to visit the adjacent islands, which may be seen from the house; but we filled up the time as we could, sometimes by talk, sometimes by reading. I have never wanted books in the Isle of Skie.

We were invited one day by the Laird and Lady of Muck, one of the Western islands, two miles long and three quarters of a mile high. He has half his island in his own culture, and upon the other half live one hundred and fifty dependants, who not only live upon the product, but export corn sufficient for the payment of their rent.

Lady Macleod has a son and four daughters; they have lived long in England, and have the language and manners of English ladies. We lived with them very easily. The hospitality of this remote region is like that of the golden age. We have found ourselves treated at every house as if we came to confer a benefit.

We were eight days at Dunvegan, but we took the first opportunity which the weather afforded, after the first days, of going away, and, on the 21st, went to Ulinish, where we were well entertained, and wandered a little after curiosities. In the afternoon an interval of calm sunshine courted us out to see a cave on the shore famous for its echo. When we went into the boat, one of our companions was asked in Erse, by the boatmen, who they were that came with him? He gave us characters, I suppose, to our advantage, and was asked, in the spirit of the Highlands, whether I could recite a long series of

ancestors? The boatmen said, as I perceived afterwards, that they heard the cry of an English ghost. This, Boswell says, disturbed him. We came to the cave, and clambering up the rocks, came to an arch, open at one end, one hundred and eighty feet long, thirty broad in the broadest part, and about thirty high. There was no echo; such is the fidelity of report; but I saw what I had never seen before, muscles and whilks in their natural state. There was another arch in the rock, open at both ends.

Sept. 23d, We removed to Talisker, a house occupied by Mr. Macleod, a lieutenant-colonel in the Dutch service. Talisker has been long in the possession of gentlemen, and therefore has a garden well cultivated: and, what is here very rare, is shaded by trees: a place where the imagination is more amused cannot easily be found. The mountains about it are of great height, with waterfalls succeeding one another so fast, that as one ceases to be heard another begins. Between the mountains there is a small valley extending to the sea, which is not far off, beating upon a coast very difficult of access.

Two nights before our arrival two boats were driven upon this coast by the tempest, one of them had a pilot that knew the passage, the second followed, but a third missed the true course, and was driven forward with great danger of being forced into the vast ocean, but however gained at last some other island. The crews crept to Talisker, almost lifeless with wet, cold, fatigue, and terror, but the lady took care of them. She is a woman of more than common qualifications; having travelled with her husband, she speaks four languages.

You find that all the islanders, even in these recesses of life, are not barbarous. One of the ministers who has adhered to us almost all the time is an excellent scholar. We have now with us the young laird of *Col*, who is heir, perhaps, to two hundred square miles of land. He has first studied at Aberdeen, and afterwards gone to Hertfordshire to learn agriculture, being much impressed with desire of improvement: he likewise has the notions of a chief, and keeps a piper. At Macleod's the bagpipe always played while we were dining.

Col has undertaken, by permission of the waves and wind, to carry us about several of the islands, with which he is acquainted enough to show us whatever curious is given by nature or left by antiquity; but we grew afraid of deviating from our way home, lest we should be shut up for months upon some little protuberance of rock, that just appears above the sea, and perhaps is scarcely marked upon a map.

You remember the Doge of Genoa, who being asked what struck him most at the French court? answered, "Myself." I cannot think many things here more likely to affect the fancy than to see Johnson ending his sixty-fourth year in the wilderness of the Hebrides. But now I am here, it will gratify me very little to return without seeing, or doing my best to see what those places afford. I have a desire to instruct myself in the whole system of pastoral life; but I know not whether I shall be able to perfect the idea. However, I have many pictures in my mind, which I could not have had without this journey, and should have passed it with great plea-

sure had you, and Master, and Queeney, been in the party. We should have excited the attention and enlarged the observation of each other, and obtained many pleasing topicks of future conversation. As it is, I travel with my mind too much at home, and perhaps miss many things worthy of observation, or pass them with transient notice; so that the images, for want of that re-impression which discussion and comparison produce, easily fade away; but I keep a book of remarks, and Boswell writes a regular journal of our travels, which, I think, contains as much of what I say and do, as of all other occurrences together; "for such a faithful chronicler as Griffith."

I hope, dearest Madam, you are equally careful to reposit proper memorials of all that happens to you and your family, and then when we meet we shall tell our stories. I wish you had gone this summer in your usual splendour to Brighthelmstone.

Mr. Thrale probably wonders how I live all this time without sending to him for money. Travelling in Scotland is dear enough, dearer in proportion to what the country affords than in England, but residence in the isles is unexpensive. Company is, I think, considered as a supply of pleasure, and a relief of that tediousness of life which is felt in every place, elegant or rude. Of wine and punch they are very liberal, for they get them cheap; but as there is no custom-house on the island, they can hardly be considered as smugglers. Their punch is made without lemons, or any substitute.

Their tables are very plentiful; but a very nice man would not be pampered. As they have no meat

but as they kill it, they are obliged to live while it lasts upon the same flesh. They kill a sheep, and set mutton boiled and roast on the table together. They have fish both of the sea and of the brooks: but they can hardly conceive that it requires any sauce. To sauce in general they are strangers: now and then butter is melted, but I dare not always take, lest I should offend by disliking it. Barley-broth is a constant dish, and is made well in every house. A stranger, if he is prudent, will secure his share, for it is not certain that he will be able to eat any thing else.

Their meat, being often newly killed, is very tough, and, as nothing is sufficiently subdued by the fire, is not easily to be eaten. Carving is here a very laborious employment, for the knives are never whetted. Table-knives are not of long subsistence in the Highlands: every man, while arms were a regular part of dress, had his knife and fork appendant to his dirk. Knives they now lay upon the table, but the handles are apt to show that they have been in other hands, and the blades have neither brightness nor edge.

Of silver there is no want, and it will last long, for it is never cleaned. They are a nation just rising from barbarity: long contented with necessaries, now somewhat studious of convenience, but not yet arrived at delicate discriminations. Their linen is, however, both clean and fine. Bread, such as we mean by that name, I have never seen in the Isle of Skie. They have ovens, for they bake their pies; but they never ferment their meal, nor mould a loaf. Cakes of oats and barley are brought to the table, but I believe wheat is reserved for strangers. They are commonly

too hard for me, and therefore I take potatoes to my meat, and am sure to find them on almost every table.

They retain so much of the pastoral life, that some preparation of milk is commonly one of the dishes both at dinner and supper. Tea is always drank at the usual times; but in the morning the table is polluted with a plate of slices of strong cheese. This is peculiar to the Highlands; at Edinburgh there are always honey and sweet-meats on the morning tea-table.

Strong liquors they seem to love. Every man, perhaps woman, begins the day with a dram; and the punch is made both at dinner and supper.

They have neither wood nor coal for fuel, but burn peat or turf in their chimnies. It is dug out of the moors or mosses, and makes a strong and lasting fire, not always very sweet, and somewhat apt to smoke the pot.

The houses of inferior gentlemen are very small, and every room serves many purposes. In the bed-rooms, perhaps, are laid up stores of different kinds; and the parlour of the day is a bed-room at night. In the room which I inhabited last, about fourteen feet square, there were three chests of drawers, a long chest for larger clothes, two closet cupboards, and the bed. Their rooms are commonly dirty, of which they seem to have little sensibility, and if they had more, clean floors would be difficultly kept, where the first step from the door is into the dirt. They are very much inclined to carpets, and seldom fail to lay down something under their feet, better or worse, as they happen to be furnished.

The Highland dress, being forbidden by law, is very little used; sometimes it may be seen, but the English traveller is struck with nothing so much as the *nudité des pieds* of the common people.

Skie is the greatest island, or the greatest but one, among the Hebrides. Of the soil I have already given some account: it is generally barren, but some spots are not wholly unfruitful. The gardens have apples and pears, cherries, strawberries, raspberries, currants, and gooseberries, but all the fruit that I have seen is small. They attempt to sow nothing but oats and barley. Oats constitute the bread corn of the place. Their harvest is about the beginning of October; and being so late, is very much subject to disappointments from the rains that follow the equinox. This year has been particularly disastrous. Their rainy season lasts from Autumn to Spring. They have seldom very hard frosts; nor was it ever known that a lake was covered with ice strong enough to bear a skaiter. The sea round them is always open. The snow falls but soon melts; only in 1771, they had a cold spring, in which the island was so long covered with it, that many beasts, both wild and domestick, perished, and the whole country was reduced to distress, from which I know not if it is even yet recovered.

The animals here are not remarkably small; perhaps they recruit their breed from the main land. The cows are sometimes without horns. The horned and unhorned cattle are not accidental variations, but different species: they will, however, breed together.

October 3d, The wind is now changed, and if we

snatch the moment of opportunity, an escape from this island is become practicable; I have no reason to complain of my reception, yet I long to be again at home.

You and my master may perhaps expect, after this description of Skie, some account of myself. My eye is, I am afraid, not fully recovered; my ears are not mended; my nerves seem to grow weaker, and I have been otherwise not as well as I sometimes am, but think myself lately better. This climate, perhaps, is not within my degree of healthy latitude.

Thus I have given my most honoured mistress the story of me and my little ramble. We are now going to some other isle, to what we know not; the wind will tell us. I am, &c.

LETTER XXV. *To Mrs.* THRALE.

DEAR MADAM, Mull, Oct. 15, 1773.

THOUGH I have written to Mr. Thrale, yet having a little more time than was promised me, I would not suffer the messenger to go without some token of my duty to my mistress, who, I suppose, expects the usual tribute of intelligence, a tribute which I am not now very able to pay.

October 3d, After having been detained by storms many days in Skie, we left it, as we thought, with a fair wind; but a violent gust, which Bos. had a great mind to call a tempest, forced us into *Col*, an obscure island; on which

———nulla campis
Arbor æstivâ recreatur aurâ.

There is literally no tree upon the island, part of it is a sandy waste, over which it would be really dangerous to travel in dry weather and with a high wind. It seems to be little more than one continued rock, covered from space to space with a thin layer of earth. It is, however, according to the Highland notion, very populous, and life is improved beyond the manners of Skie; for the huts are collected into little villages, and every one has a small garden of roots and cabbage. The laird has a new house built by his uncle, and an old castle inhabited by his ancestors. The young laird entertained us very liberally; he is heir, perhaps, to three hundred square miles of land, which, at ten shillings an acre, would bring him ninety-six thousand pounds a-year. He is desirous of improving the agriculture of his country; and in imitation of the Czar, travelled for improvement, and worked with his own hands upon a farm in Hertfordshire, in the neighbourhood of your uncle Sir Thomas Salusbury. He talks of doing useful things, and has introduced turnips for winter fodder. He has made a small essay towards a road.

Col is but a barren place. Description has here few opportunities of spreading her colours. The difference of day and night is the only vicissitude. The succession of sunshine to rain, or of calms to tempests, we have not known; wind and rain have been our only weather.

At last, after about nine days, we hired a sloop; and having lain in it all night, with such accommodations as these miserable vessels can afford, were landed yesterday on the Isle of Mull; from which we

expect an easy passage into Scotland. I am sick in a ship, but recover by lying down.

I have not good health; I do not find that travelling much helps me. My nights are flatulent, though not in the utmost degree, and I have a weakness in my knees, which makes me very unable to walk.

Pray, dear Madam, let me have a long letter. I am, &c.

LETTER XXVI. *To Mrs.* THRALE.

HONOURED MISTRESS, Inverary, Oct. 24, 1773.

My last letters to you and my dear master were written from Mull, the third island of the Hebrides in extent. There is no post, and I took the opportunity of a gentleman's passage to the main land.

In Mull we were confined two days by the weather; on the third we got on horseback, and after a journey difficult and tedious, over rocks naked and valleys untracked, through a country of barrenness and solitude, we came, almost in the dark, to the sea-side, weary and dejected, having met with nothing but water falling from the mountains that could raise any image of delight. Our company was the young Laird of Col and his servant. Col made every Maclean open his house where he came, and supply us with horses when we departed; but the horses of this country are small, and I was not mounted to my wish.

At the sea-side we found the ferry-boat departed;

if it had been where it was expected, the wind was against us, and the hour was late, nor was it very desirable to cross the sea in darkness with a small boat. The Captain of a sloop that had been driven thither by the storm, saw our distress, and as we were hesitating and deliberating, sent his boat, which, by Col's order, transported us to the Isle of Ulva. We were introduced to Mr. Macquarry, the head of a small clan, whose ancestors have reigned in Ulva beyond memory, but who has reduced himself, by his negligence and folly, to the necessity of selling this venerable patrimony.

On the next morning we passed the strait to Inch Kenneth, an island about a mile in length, and less than half a mile broad; in which Kenneth, a Scottish saint, established a small clerical college, of which the chapel-walls are still standing. At this place I beheld a scene which I wish you and my master and Queeney had partaken.

The only family on the island is that of Sir Allan, the chief of the ancient and numerous clan of Maclean; the clan which claims the second place, yielding only to Macdonald in the line of battle. Sir Allan, a chieftain, a baronet, and a soldier, inhabits in this insulated desert a thatched hut with no chambers. Young Col, who owns him as his chief, and whose cousin was his lady, had, I believe, given him some notice of our visit; he received us with the soldier's frankness and the gentleman's elegance, and introduced us to his daughters, two young ladies who have not wanted education suitable to their birth, and who, in their cottage, neither forgot their

dignity, nor affected to remember it. Do not you wish to have been with us?

Sir Allan's affairs are in disorder by the fault of his ancestors: and while he forms some scheme for retrieving them, he has retreated hither.

When our salutations were over, he showed us the island. We walked uncovered into the chapel, and saw in the reverend ruin the effects of precipitate reformation. The floor is covered with ancient grave-stones, of which the inscriptions are not now legible; and without, some of the chief families still continue the right of sepulture. The altar is not yet quite demolished; beside it, on the right side, is a bas-relief of the Virgin with her child, and an angel hovering over her. On the other side still stands a hand-bell, which, though it has no clapper, neither Presbyterian bigotry, nor barbarian wantonness, has yet taken away. The chapel is thirty-eight feet long, and eighteen broad. Boswell, who is very pious, went into it at night, to perform his devotions, but came back in haste, for fear of spectres. Near the chapel is a fountain, to which the water, remarkably pure, is conveyed from a distant hill, through pipes laid by the Romish clergy, which still perform the office of conveyance, though they have never been repaired since Popery was suppressed.

We soon after went in to dinner, and wanted neither the comforts nor the elegancies of life. There were several dishes, and variety of liquors. The servants live in another cottage; in which, I suppose, the meat is dressed.

Towards evening, Sir Allan told us, that Sunday never passed over him like another day. One of

the ladies read, and read very well, the evening service;—and Paradise was opened in the wild.

Next day, 18th, we went and wandered among the rocks on the shore, while the boat was busy in catching oysters, of which there is a great bed. Oysters lie upon the sand, one, I think, sticking to another, and cockles are found a few inches under the sand.

We then went in the boat to Sondiland, a little island very near. We found it a wild rock, of about ten acres; part naked, part covered with sand, out of which we picked shells; and part clothed with a thin layer of mould, on the grass of which a few sheep are sometimes fed. We then came back and dined. I passed part of the afternoon in reading, and in the evening one of the ladies played on her harpsichord, and Boswell and Col danced a reel with the other.

On the 19th, we persuaded Sir Allan to launch his boat again, and go with us to Icolmkill, where the first great preacher of Christianity to the Scots built a church and settled a monastery. In our way we stopped to examine a very uncommon cave on the coast of Mull. We had some difficulty to make our way over the vast masses of broken rocks that lie before the entrance, and at the mouth were embarrassed with stones, which the sea had accumulated, as at Brighthelmstone; but as we advanced, we reached a floor of soft sand, and as we left the light behind us, walked along a very spacious cavity, vaulted over head with an arch almost regular, by which a mountain was sustained, at least a very lofty rock. From this magnificent cavern went a narrow passage to the right hand, which we entered with a candle, and though it was obstructed with great stones, clambered

over them to a second expansion of the cave, in which there lies a great square stone, which might serve as a table. The air here was very warm, but not oppressive, and the flame of the candle continued pyramidal. The cave goes onward to an unknown extent, but we were now one hundred and sixty yards under ground; we had but one candle, and had never heard of any that went farther and came back; we therefore thought it prudent to return.

Going forward in our boat, we came to a cluster of rocks, black and horrid, which Sir Allan chose for the place where he would eat his dinner. We climbed till we got seats. The stores were opened, and the repast taken.

We then entered the boat again; the night came upon us; the wind rose; the sea swelled; and Boswell desired to be set on dry ground: we, however, pursued our navigation, and passed by several little islands in the silent solemnity of faint moon-shine, seeing little, and hearing only the wind and the water. At last we reached the island, the venerable seat of ancient sanctity; where secret piety reposed, and where falling greatness was reposited. The island has no house of entertainment, and we manfully made our bed in a farmer's barn. The description I hope to give you another time. I am, &c.

LETTER XXVII. *To Mrs.* THRALE.

DEAREST MADAM, Edinburgh, Nov. 12, 1773.

AMONG the possibilities of evil which my imagination suggested at this distance, I missed that

which has really happened. I never had much hope of a will in your favour, but was willing to believe that no will would have been made. The event is now irrevocable: it remains only to bear it. Not to wish it had been different is impossible; but as the wish is painful without use, it is not prudent, perhaps not lawful, to indulge it. As life, and vigour of mind, and spriteliness of imagination, and flexibility of attention, are given us for valuable and useful purposes, we must not think ourselves at liberty to squander life, to enervate intellectual strength, to cloud our thoughts, or fix our attention, when by all this expence we know that no good can be produced. Be alone as little as you can; when you are alone, do not suffer your thoughts to dwell on what you might have done, to prevent this disappointment. You perhaps could not have done what you imagine, or might have done it without effect. But even to think in the most reasonable manner, is for the present not so useful as not to think. Remit yourself solemnly into the hands of God, and then turn your mind upon the business and amusements which lie before you. "All is best," says Chene, "as it has been, excepting the errours of our own free will." Burton concludes his long book upon Melancholy with this important precept: "Be not solitary; be not idle." Remember Chene's position, and observe Burton's precept.

We came hither on the 9th of this month. I long to come under your care, but for some days cannot decently get away. They congratulate our return as if we had been with Phipps or Banks; I am ashamed of their salutations.

I have been able to collect very little for Queeney's cabinet; but she will not want toys now, she is so well employed. I wish her success; and am not without some thought of becoming her school-fellow. I have got an Italian Rasselas.

Surely my dear Lucy will recover; I wish I could do her good. I love her very much; and should love another godchild, if I might have the honour of standing to the next baby. I am, &c.

LETTER XXVIII. *To Mrs.* THRALE.

MY DEAREST MISTRESS, Edinb. Nov. 18, 1773.

THIS is the last letter that I shall write; while you are reading it, I shall be coming home.

I congratulate you upon your boy; but you must not think that I will love him all at once as well as I love Harry, for Harry you know is so rational. I shall love him by degrees.

Poor, pretty, dear Lucy! Can nothing do her good? I am sorry to lose her. But if she must be taken from us, let us resign her with confidence into the hands of Him who knows, and who only knows, what is best both for us and her.

Do not suffer yourself to be dejected. Resolution and diligence will supply all that is wanting, and all that is lost. But if your health should be impaired, I know not where to find a substitute. I shall have no mistress; Mr. Thrale will have no wife; and the little flock will have no mother.

I long to be home, and have taken a place in the coach for Monday; I hope, therefore, to be in Lon-

don on Friday the 26th, in the evening. Please to let Mrs. Williams know. I am, &c.

LETTER XXIX. *To the Same.*

DEAR MADAM. Lichfield, June 23, 1775.

Now I hope you are thinking, shall I have a letter to-day from Lichfield? Something of a letter you will have; how else can I expect that you should write? and the morning on which I should miss a letter would be a morning of uneasiness, notwithstanding all that would be said or done by the sisters of Stowhill, who do and say whatever good they can. They give me good words, and cherries, and strawberries. Lady * * * * and her mother and sister were visiting there yesterday, and Lady * * * * took her tea before her mother.

Mrs. Cobb is to come to Miss Porter's this afternoon. Miss A —— comes little near me. Mr. Langley of Ashbourne was here to day, in his way to Birmingham, and every body talks of you.

The ladies of the Amicable Society are to walk in a few days, from the town-hall to the cathedral in procession to hear a sermon. They walk in linen gowns, and each has a stick with an acorn, but for the acorn they could give no reason, till I told them of the civick crown.

I have just had your sweet letter, and am glad that you are to be at the regatta. You know how little I love to have you left out of any shining part of life. You have every right to distinction, and should therefore be distinguished. You will see a show with philosophick superiority, and therefore may see it safely

It is easy to talk of sitting at home contented, when others are seeing or making shows. But not to have been where it is supposed, and seldom supposed falsely, that all would go if they could: to be able to say nothing when every one is talking; to have no opinion when every one is judging; to hear exclamations of rapture, without power to depress; to listen to falsehoods without right to contradict, is, after all, a state of temporary inferiority, in which the mind is rather hardened by stubbornness, than supported by fortitude. If the world be worth winning, let us enjoy it; if it is to be despised, let us despise it by conviction. But the world is not to be despised, but as it is compared with something better. Company is in itself better than solitude, and pleasure better than indolence. *Ex nihilo nihil fit*, says the moral as well as the natural philosopher. By doing nothing, and by knowing nothing, no power of doing good can be obtained. He must mingle with the world that desires to be useful. Every new scene impresses new ideas, enriches the imagination, and enlarges the power of reason, by new topicks of comparison. You that have seen the regatta will have images which we who miss it must want, and no intellectual images are without use. But when you are in this scene of splendour and gaiety, do not let one of your fits of negligence steal upon you. *Hoc age*, is the great rule, whether you are serious or merry; whether you are stating the expences of your family, learning science or duty from a folio, or floating on the Thames in a fancied dress. Of the whole entertainment let me not hear so copi-

ous nor so true an account from any body as from you. I am, dearest Madam, your, &c.

LETTER XXX. *To Mrs.* THRALE.

DEAR MADAM, Ashbourne.

I AM sure I write and write, and every letter that comes from you charges me with not writing. Since I wrote to Queeney I have written twice to you, on the 6th and the 9th: be pleased to let me know whether you have them or have them not. That of the 6th you should regularly have had on the 8th, yet your letter of the 9th seems not to mention it; all this puzzles me.

Poor dear ****! He only grows dull because he is sickly; age has not yet begun to impair him; nor is he such a chameleon as to take immediately the colour of his company. When you see him again, you will find him reanimated. Most men have their bright and their cloudy days; at least they have days when they put their powers into action, and days when they suffer them to repose.

Fourteen thousand pounds make a sum sufficient for the establishment of a family, and which, in whatever flow of riches or confidence of prosperity, deserves to be very seriously considered. I hope a great part of it has paid debts, and no small part bought land. As for gravelling and walling and digging, though I am not much delighted with them, yet something, indeed much, must be allowed to every man's taste. He that is growing rich has a right to

enjoy part of the growth his own way. I hope to range in the walk, and row upon the water, and devour fruit from the wall.

Dr. Taylor wants to be gardening. He means to buy a piece of ground in the neighbourhood, and surround it with a wall, and build a gardener's house upon it, and have fruit, and be happy. Much happiness it will not bring him; but what can he do better? If I had money enough, what would I do? Perhaps, if you and master did not hold me, I might go to Cairo, and down the Red Sea to Bengal, and take a ramble in India. Would this be better than building and planting? It would surely give more variety to the eye, and more amplitude to the mind. Half fourteen thousand would send me out to see other forms of existence, and bring me back to describe them.

I answer this the day on which I had yours of the 9th, that is on the 11th. Let me know when it comes. I am, &c.

LETTER XXXI. *To Mrs.* THRALE.

MADAM, Lichfield, August 2, 1775.

I DINED to-day at Stowhill, and am come away to write my letter. Never surely was I such a writer before. Do you keep my letters? I am not of your opinion that I shall not like to read them hereafter; for though there is in them not much history of mind, or any thing else, they will, I hope, always be in some degree the records of a pure and

blameless friendship, and, in some hours of languor and sadness, may revive the memory of more cheerful times.

Why you should suppose yourself not desirous hereafter to read the history of your own mind, I do not see. Twelve years, on which you now look as on a vast expanse of life, will probably be passed over uniformly and smoothly, with very little perception of your progress, and with very few remarks upon the way. The accumulation of knowledge which you promise to yourself, by which the future is to look back upon the present, with the superiority of manhood to infancy, will perhaps never be attempted, or never will be made; and you will find, as millions have found before you, that forty-five has made little sensible addition to thirty-three.

As the body after a certain time gains no increase of height, and little of strength, there is likewise a period, though more variable by external causes, when the mind commonly attains its stationary point, and very little advances its powers of reflection, judgment, and ratiocination. The body may acquire new modes of motion, or new dexterities of mechanick operations, but its original strength receives not improvement: the mind may be stored with new languages, or new sciences, but its power of thinking remains nearly the same, and unless it attains new subjects of meditation, it commonly produces thoughts of the same force and the same extent, at very distant intervals of life; as the tree, unless a foreign fruit be ingrafted, gives year after year productions of the same form and the same flavour.

By intellectual force or strength of thought is meant the degree of power which the mind possesses of surveying the subject of meditation, with its circuit of concomitants, and its train of dependence.

Of this power, which all observe to be very different in different minds, part seems the gift of nature, and part the acquisition of experience. When the powers of nature have attained their intended energy, they can be no more advanced. The shrub can never become a tree. And it is not unreasonable to suppose that they are before the middle of life in their full vigour.

Nothing then remains but practice and experience; and perhaps why they do so little, may be worth enquiry.

But I have just now looked, and find it so late, that I will enquire against the next post night. I am, &c.

LETTER XXXII. *To Mrs.* THRALE.

DEAR MADAM, Lichfield, August 5, 1775.

INSTEAD of forty reasons for my return, one is sufficient,—that you wish for my company. I purpose to write no more till you see me. The ladies at Stowhill and Greenhill are unanimously of opinion, that it will be best to take a postchaise, and not to be troubled with the vexations of a common carriage. I will venture to suppose the ladies at Streatham to be of the same mind.

You will now expect to be told why you will not

be so much wiser as you expect, when you have lived twelve years longer.

It is said, and said truly, that experience is the best teacher; and it is supposed, that as life is lengthened experience is increased. But a closer inspection of human life will discover that time often passes without any incident which can much enlarge knowledge or ratify judgment. When we are young we learn much, because we are universally ignorant; we observe every thing, because every thing is new. But after some years, the occurrences of daily life are exhausted; one day passes like another, in the same scene of appearances, in the same course of transactions; we have to do what we have often done, and what we do not try, because we do not wish to do much better; we are told what we already know, and therefore what repetition cannot make us know with greater certainty.

He that has early learned much, perhaps seldom makes, with regard to life and manners, much addition to his knowledge: not only because as more is known there is less to learn, but because a mind stored with images and principles turns inwards for its own entertainment, and is employed in settling those ideas which run into confusion, and in recollecting those which are stealing away; practices by which wisdom may be kept, but not gained. The merchant who was at first busy in acquiring money, ceases to grow richer, from the time when he makes it his business only to count it.

Those who have families or employments are engaged in business of little difficulty, but of great im-

portance, requiring rather assiduity of practice than subtilty of speculation, occupying the attention with images too bulky for refinement, and too obvious for research. The right is already known: what remains is only to follow it. Daily business adds no more to wisdom, than daily lesson to the learning of the teacher. But of how few lives does not stated duty claim the greater part?

Far the greater part of human minds never endeavour their own improvement. Opinions once received from instruction, or settled by whatever accident, are seldom recalled to examination; having been once supposed to be right, they are never discovered to be erroneous, for no application is made of any thing that time may present, either to shake or to confirm them. From this acquiescence in preconceptions none are wholly free; between fear of uncertainty, and dislike of labour, every one rests while he might yet go forward; and they that were wise at thirty-three, are very little wiser at forty-five.

Of this speculation you are perhaps tired, and would rather hear of Sophy. I hope before this comes, that her head will be easier, and your head less filled with fears and troubles, which you know are to be indulged only to prevent evil, not to increase it.

Your uneasiness about Sophy is probably unnecessary, and at worst your own children are healthful, and your affairs prosperous. Unmingled good cannot be expected; but as we may lawfully gather all the good within our reach, we may be allowed to lament after that which we lose. I hope your losses

are at an end, and that as far as the condition of our present existence permits, your remaining life will be happy. I am, &c.

LETTER XXXIII. *To Mrs.* THRALE.

DEAR MADAM, Lichfield, March 25, 1776.

THIS letter will not, I hope, reach you many days before me; in a distress which can be so little relieved, nothing remains for a friend but to come and partake it.

Poor dear sweet little boy! When I read the letter this day to Mrs. Aston, she said, "Such a death is the next to translation." Yet however I may convince myself of this, the tears are in my eyes, and yet I could not love him as you loved him, nor reckon upon him for a future comfort as you and his father reckoned upon him.

He is gone, and we are going! We could not have enjoyed him long, and shall not long be separated from him. He has probably escaped many such pangs as you are now feeling.

Nothing remains, but that with humble confidence we resign ourselves to Almighty Goodness, and fall down, without irreverent murmurs, before the Sovereign Distributer of good and evil, with hope that though sorrow endureth for a night, yet joy may come in the morning.

I have known you, Madam, too long to think that you want any arguments for submission to the Supreme Will; nor can my consolation have any effect but that of shewing that I wish to comfort you.

What can be done you must do for yourself. Remember first, that your child is happy; and then, that he is safe, not only from the ills of this world, but from those more formidable dangers which extend their mischief to eternity. You have brought into the world a rational being; have seen him happy during the little life that has been granted him; and can have no doubt but that his happiness is now permanent and immutable.

When you have obtained by prayer such tranquillity as nature will admit, force your attention, as you can, upon your accustomed duties and accustomed entertainments. You can do no more for our dear boy, but you must not therefore think less on those whom your attention may make fitter for the place to which he is gone. I am, dearest, dearest Madam, your most affectionate humble servant.

LETTER XXXIV. *To Mrs.* THRALE.

DEAREST LADY, Sept. 6, 1777.

IT is true that I have loitered, and what is worse, loitered with very little pleasure. The time has run away, as most time runs, without account, without use, and without memorial. But to say this of a few weeks, though not pleasing, might be borne, but what ought to be the regret of him who, in a few days, will have so nearly the same to say of sixty-eight years? But complaint is vain.

If you have nothing to say from the neighbourhood of the metropolis, what can occur to me in little cities and petty towns; in places which we have both

seen, and of which no description is wanted? I have left part of the company with which you dined here, to come and write this letter; in which I have nothing to tell, but that my nights are very tedious. I cannot persuade myself to forbear trying something.

As you have now little to do, I suppose you are pretty diligent at the Thraliana; and a very curious collection posterity will find it. Do not remit the practice of writing down occurrences as they arise, of whatever kind, and be very punctual in annexing the dates. Chronology, you know, is the eye of history; and every man's life is of importance to himself. Do not omit painful casualties, or unpleasing passages; they make the variegation of existence; and there are many transactions, of which I will not promise with Æneas, *et hæc olim meminisse juvabit.* Yet that remembrance which is not pleasant may be useful. There is however an intemperate attention to slight circumstances which is to be avoided, lest a great part of life be spent in writing the history of the rest. Every day perhaps has something to be noted, but in a settled and uniform course few days can have much.

Why do I write all this, which I had no thought of when I began? The Thraliana drove it all into my head. It deserves however an hour's reflection, to consider how, with the least loss of time, the loss of what we wish to retain may be prevented.

Do not neglect to write to me, for when a post comes empty, I am really disappointed.

Boswell, I believe, will meet me here. I am, dearest lady, your, &c.

LETTER XXXV. *To Mrs.* THRALE.

DEAR MADAM, Lichfield, October 3, 1777.

THIS is the last time that I shall write, in this excursion, from this place. To-morrow I shall be, I hope, at Birmingham; from which place I shall do my best to find the nearest way home. I come home, I think, worse than I went; and do not like the state of my health. But, *vive hodie*, make the most of life. I hope to get better, and—sweep the cobwebs. But I have sad nights. Mrs. Aston has sent me to Mr. Greene to be cured.

Did you see Foote at Brighthelmstone?—Did you think he would so soon be gone?—Life, says Falstaff, is a shuttle. He was a fine fellow in his way; and the world is really impoverished by his sinking glories. Murphy ought to write his life, at least to give the world a Footeana. Now, will any of his contemporaries bewail him? Will genius change *his sex* to weep? I would really have his life written with diligence.

It will be proper for me to work pretty diligently now for some time. I hope to get through, though so many weeks have passed. Little lives and little criticisms may serve.

Having been in the country so long, with very little to detain me, I am rather glad to look homewards. I am, &c.

LETTER XXXVI. *To Mrs.* THRALE.

DEAR MADAM, October 18, 1777.

YET I do love to hear from you. Such pretty kind letters as you send. But it gives me great delight to find that my master misses me. I begin to wish myself with you more than I should do, if I were wanted less. It is a good thing to stay away till one's company is desired, but not so good to stay after it is desired.

You know I have some work to do. I did not set to it very soon; and if I should go up to London with nothing done, what would be said, but that I was —— who can tell what? I therefore stay till I can bring up something to stop their mouths, and then ——

Though I am still at Ashbourne, I receive your dear letters that come to Lichfield, and you continue that direction, for I think to get thither as soon as I can.

One of the does died yesterday, and I am afraid her fawn will be starved; I wish Miss Thrale had it to nurse; but the doctor is now all for cattle, and minds very little either does or hens.

How did you and your aunt part? Did you turn her out of doors to begin your journey? or did she leave you by her usual shortness of visits? I love to know how you go on.

I cannot but think on your kindness and my master's. Life has, upon the whole, fallen short, very short, of my early expectation; but the acquisition of

such a friendship, at an age when new friendships are seldom acquired, is something better than the general course of things gives man a right to expect. I think on it with great delight; I am not very apt to be delighted. I am, &c.

LETTER XXXVII. *To Mrs.* THRALE.

DEAR MADAM, Lichfield, October, 27, 1777.

YOU talk of writing and writing, as if you had all the writing to yourself. If our correspondence were printed, I am sure posterity, for posterity is always the author's favourite, would say that I am a good writer too.—*Anch' io sono pittore.* To sit down so often with nothing to say; to say something so often, almost without consciousness of saying, and without any remembrance of having said, is a power of which I will not violate my modesty by boasting, but I do not believe that every body has it.

Some, when they write to their friends, are all affection; some are wise and sententious; some strain their powers for efforts of gaiety; some write news, and some write secrets; but to make a letter without affection, without wisdom, without gaiety, without news, and without a secret, is, doubtless, the great epistolick art.

In a man's letters, you know, Madam, his soul lies naked, his letters are only the mirrour of his breast; whatever passes within him is shewn undisguised in its natural process; nothing is inverted, nothing distorted: you see systems in their elements; you discover actions in their motives.

Of this great truth, sounded by the knowing to the ignorant, and so echoed by the ignorant to the knowing, what evidence have you now before you? Is not my soul laid open in these veracious pages? Do not you see me reduced to my first principles? This is the pleasure of corresponding with a friend, where doubt and distrust have no place, and every thing is said as it is thought. The original idea is laid down in its simple purity, and all the supervenient conceptions are spread over it, *stratum super stratum*, as they happen to be formed. These are the letters by which souls are united, and by which minds naturally in unison move each other as they are moved themselves. I know, dearest lady, that in the perusal of this, such is the consanguinity of our intellects, you will be touched as I am touched. I have indeed concealed nothing from you, nor do I expect ever to repent of having thus opened my heart. I am, &c.

LETTER XXXVIII. *To the Same.*

DEAR MADAM, October 10, 1777.

AND so, supposing that I might come to town and neglect to give you notice, or thinking some other strange thought, but certainly thinking wrong, you fall to writing about me to Tom Davies, as if he could tell you any thing that I would not have you know. As soon as I came hither, I let you know of my arrival; and the consequence is, that I am summoned to Brighthelmstone through storms, and cold, and dirt, and all the hardships of wintry journeys.

You know my natural dread of all those evils; yet to show my master an example of compliance, and to let you know how much I long to see you, and to boast how little I give way to disease, my purpose is to be with you on Friday.

I am sorry for poor Nezzy, and hope she will in time be better; I hope the same for myself. The rejuvenescency of Mr. Scrase gives us both reason to hope, and therefore both of us rejoice in his recovery. I wish him well besides as a friend to my master.

I am just come home from not seeing my Lord Mayor's show, but I might have seen at least part of it. But I saw Miss Wesley and her brothers; she sends her compliments. Mrs. Williams is come home, I think a very little better.

Every body was an enemy to that wig.—We will burn it, and get drunk; for what is joy without drink? Wagers are laid in the city about our success, which is yet, as the French call it, problematical. Well, but seriously I think I shall be glad to see you in your own hair; but do not take too much time in combing, and twisting, and papering, and unpapering, and curling, and frizzing, and powdering, and getting out the powder, with all the other operations required in the cultivation of a head of hair; yet let it be combed at least once in three months, on the quarter-day — I could wish it might be combed once at least in six weeks; if I were to indulge my wishes, but what are wishes without hopes, I should fancy the operation performed — one knows not when one has enough — perhaps every morning. I am, dearest lady, your, &c.

LETTER XXXIX. *To Mrs.* THRALE.

DEAR MADAM, Ashbourne, June 14, 1779.

YOUR account of Mr. Thrale's illness is very terrible; but when I remember that he seems to have it peculiar to his constitution, that whatever distemper he has, he always has his head affected, I am less frighted. The seizure was, I think, not apoplectical, but hysterical, and therefore not dangerous to life. I would have you however consult such physicians as you think you can best trust. Bromfield seems to have done well, and by his practice appears not to suspect an apoplexy. This is a solid and fundamental comfort. I remember Dr. Marsigli, an Italian physician, whose seizure was more violent than Mr. Thrale's, for he fell down helpless, but his case was not considered as of much danger, and he went safe home, and is now a professor at Padua. His fit was considered as only hysterical.

I hope Sir Philip, who franked your letter, comforts you as well as Mr. Seward. If I can comfort you, I will come to you; but I hope you are now no longer in want of any help to be happy. I am, &c.

The Doctor sends his compliments; he is one of the people that are growing old.

LETTER XL. *To Mrs.* THRALE.

DEAR MADAM, Ashbourne, June 14, 1779.

How near we are all to extreme danger. We are merry or sad, or busy or idle, and forget that death is hovering over us. You are a dear lady for writing again. The case, as you now describe it, is worse than I conceived it when I read your first letter. It is still however not apoplectick, but seems to have something worse than hysterical, a tendency to a palsy, which I hope however is now over. I am glad that you have Heberden, and hope we are all safer. I am the more alarmed by this violent seizure, as I can impute it to no wrong practices, or intemperance of any kind, and therefore know not how any defence or preservative can be obtained. Mr. Thrale has certainly less exercise than when he followed the foxes; but he is very far from unwieldiness or inactivity, and further still from any vicious or dangerous excess. I fancy, however, he will do well to ride more.

Do, dear Madam, let me know every post how he goes on. Such sudden violence is very dreadful; we know not by what it is let loose upon us, nor by what its effects are limited.

If my coming can either assist or divert, or be useful to any purpose, let me but know. I will soon be with you.

Mrs. Kennedy, Queeney's Baucis, ended last week a long life of disease and poverty. She had been married about fifty years.

Dr. Taylor is not much amiss, but always complaining. I am, &c.

LETTER XLI. *To Mr.* THRALE.

DEAR SIR, Lichfield, June 23, 1779.

To shew you how well I think of your health, I have sent you a hundred pounds to keep for me. It will come within one day of quarter-day, and that day you must give me. I came by it in a very uncommon manner, and would not confound it with the rest.

My wicked mistress talks as if she thought it possible for me to be indifferent or negligent about your health or hers. If I could have done any good, I had not delayed an hour to come to you; and I will come very soon to try if my advice can be of any use, or my company of any entertainment.

What can be done you must do for yourself: do not let any uneasy thought settle in your mind. Cheerfulness and exercise are your great remedies. Nothing is for the present worth your anxiety. *Vivite læti* is one of the great rules of health. I believe it will be good to ride often, but never to weariness, for weariness is itself a temporary resolution of the nerves, and is therefore to be avoided. Labour is exercise continued to fatigue—exercise is labour used only while it produces pleasure.

Above all, keep your mind quiet: do not think with earnestness even of your health; but think on such things as may please without too much agitation; among which I hope is, dear Sir, your, &c.

LETTER XLII. *To Mrs.* THRALE.

DEAR MADAM,

ON Sunday I dined with poor Lawrence, who is deafer than ever. When he was told that Dr. Moisy visited Mr. Thrale, he enquired for what? and said there was nothing to be done, which Nature would not do for herself. On Sunday evening I was at Mrs. Vesey's, and there was enquiry about my master, but I told them all good. There was Dr. Bernard of Eaton, and we made a noise all the evening; and there was Pepys, and Wraxal till I drove him away. And I have no loss of my mistress, who laughs, and frisks, and frolicks it all the long day, and never thinks of poor Colin.

If Mr. Thrale will but continue to mend, we shall, I hope, come together again, and do as good things as ever we did; but perhaps you will be made too proud to heed me, and yet as I have often told you, it will not be easy for you to find such another.

Queeney has been a good girl, and wrote me a letter; if Burney said she would write, she told you a fib. She writes nothing to me. She can write home fast enough. I have a good mind not to let her know that Dr. Bernard, to whom I had recommended her novel, speaks of it with great commendation, and that the copy which she lent me, has been read by Dr. Lawrence three times over. And yet what a gypsey it is. She no more minds me than if I were a Brangton. Pray speak to Queeney to write again.

I have had a cold and a cough, and taken opium, and think I am better. We have had very cold

weather; bad riding weather for my master, but he will surmount it all. Did Mrs. Browne make any reply to your comparison of business with solitude, or did you quite down her? I am much pleased to think that Mrs. Cotton thinks me worth a frame, and a place upon her wall; her kindness was hardly within my hope, but time does wonderful things. All my fear is, that if I should come again, my print would be taken down. I fear I shall never hold it.

Who dines with you? Do you see Dr. Woodward or Dr. Harrington? Do you go to the house where they write for the myrtle? You are at all places of high resort, and bring home hearts by dozens; while I am seeking for something to say about men of whom I know nothing but their verses, and sometimes very little of them. Now I have begun, however, I do not despair of making an end. Mr. Nichols holds that Addison is the most *taking* of all that I have done. I doubt they will not be done before you come away.

Now you think yourself the first writer in the world for a letter about nothing. Can you write such a letter as this? So miscellaneous, with such noble disdain of regularity, like Shakspeare's works; such graceful negligence of transition, like the ancient enthusiasts? The pure voice of nature and of friendship. Now of whom shall I proceed to speak? Of whom but Mrs. Montague? Having mentioned Shakspeare and Nature, does not the name of Montague force itself upon me? Such were the transitions of the ancients, which now seem abrupt, because the intermediate idea is lost to modern understandings. I wish

her name had connected itself with friendship; but, ah Colin, thy hopes are in vain! One thing however is left me, I have still to complain; but I hope I shall not complain much while you have any kindness for me. I am, dearest and dearest Madam, your, &c.

London, April 11, 1780.

LETTER XLIII. *To Mrs.* THRALE.

DEAREST MADAM,

MR. Thrale never will live abstinently, till he can persuade himself to abstain by rule. I lived on potatoes on Friday, and on spinach to-day; but I have had, I am afraid, too many dinners of late. I took physick too both days, and hope to fast to-morrow. When he comes home, we will shame him, and Jebb shall scold him into regularity. I am glad, however, that he is always one of the company, and that my dear Queeney is again another. Encourage as you can, the musical girl.

Nothing is more common than mutual dislike where mutual approbation is particularly expected. There is often on both sides a vigilance, not over benevolent; and as attention is strongly excited, so that nothing drops unheeded, any difference in taste or opinion, and some difference where there is no restraint will commonly appear, immediately generates dislike.

Never let criticisms operate upon your face or your mind; it is very rarely that an author is hurt by his criticks. The blaze of reputation cannot be blown out, but it often dies in the socket; a very few

names may be considered as perpetual lamps that shine unconsumed. From the author of Fitzosborne's Letters I cannot think myself in much danger. I met him only once about thirty years ago, and in some small dispute reduced him to whistle; having not seen him since, that is the last impression. Poor Moore the Fabulist was one of the company.

Mrs. Montague's long stay against her own inclination, is very convenient. You would, by your own confession, want a companion; and she is *par pluribus*, conversing with her you may *find variety in one.*

At Mrs. Ord's I met one Mrs. B———, a travelled lady, of great spirit, and some consciousness of her own abilities. We had a contest of gallantry, an hour long, so much to the diversion of the company, that at Ramsay's last night, in a crowded room, they would have pitted us again. There were Smelt, and the Bishop of St. Asaph, who comes to every place; and Lord Monboddo, and Sir Joshua, and ladies out of tale.

The Exhibition, how will you do either to see or not to see! The Exhibition is eminently splendid. There is contour, and keeping, and grace, and expression, and all the varieties of artificial excellence. The apartments were truly very noble. The pictures, for the sake of a sky-light, are at the top of the house; there we dined, and I sat over-against the Archbishop of York. See how I live when I am not under petticoat government. I am, &c.

London, May 1, 1780.

LETTER XLIV. *To Mrs.* THRALE.

DEAR MADAM, London, June 9, 1780.

To the question, Who was impressed with consternation? it may with great truth be answered that every body was impressed, for nobody was sure of his safety.

On Friday the good Protestants met in St. George's Fields, at the summons of Lord George Gordon, and marching to Westminster, insulted the Lords and Commons, who all bore it with great tameness. At night the outrages began by the demolition of the mass-house by Lincoln's Inn.

An exact journal of a week's defiance of government I cannot give you. On Monday Mr. Strahan, who had been insulted, spoke to Lord Mansfield, who had, I think, been insulted too, of the licentiousness of the populace; and his Lordship treated it as a very slight irregularity. On Tuesday night they pulled down Fielding's house, and burnt his goods in the street. They had gutted on Monday Sir George Savile's house, but the building was saved. On Tuesday evening, leaving Fielding's ruins, they went to Newgate to demand their companions who had been seized demolishing the chapel. The keeper could not release them but by the Mayor's permission, which he went to ask; at his return he found all the prisoners released, and Newgate in a blaze. They then went to Bloomsbury, and fastened upon Lord Mansfield's house, which they pulled down; and as for his goods, they totally burnt them. They have since gone to Cane-wood, but a guard

was there before them. They plundered some Papists, I think, and burnt a mass-house in Moorfields the same night.

On Wednesday I walked with Dr. Scott to look at Newgate, and found it in ruins, with the fire yet glowing. As I went by, the Protestants were plundering the Sessions-house at the Old Bailey. There were not, I believe, a hundred; but they did their work at leisure, in full security, without sentinels, without trepidation, as men lawfully employed, in full day. Such is the cowardice of a commercial place. On Wednesday they broke open the Fleet, and the King's Bench, and the Marshalsea, and Wood-street Counter, and Clerkenwell Bridewell, and released all the prisoners.

At night they set fire to the Fleet, and to the King's Bench, and I know not how many other places; and one might see the glare of conflagration fill the sky from many parts. The sight was dreadful. Some people were threatened; Mr. Strahan advised me to take care of myself. Such a time of terror you have been happy in not seeing.

The King said in council, that the magistrates had not done their duty, but that he would do his own; and a proclamation was published, directing us to keep our servants within doors, as the peace was now to be preserved by force. The soldiers were sent out to different parts, and the town is now at quiet.

What has happened at your house you will know, the harm is only a few butts of beer; and I think you may be sure that the danger is over. There is a body of soldiers at St. Margaret's Hill.

Of Mr. Tyson I know nothing, nor can guess to what he can allude; but I know that a young fellow of little more than seventy, is naturally an unresisted conqueror of hearts.

Pray tell Mr. Thrale that I live here and have no fruit, and if he does not interpose am not likely to have much; but I think he might as well give me a little as give all to the gardener.

Pray make my compliments to Queeney and Burney. I am, &c.

LETTER XLV. *To Mrs.* THRALE.

DEAR MADAM, June 10, 1780.

YOU have ere now heard and read enough to convince you, that we have had something to suffer, and something to fear, and therefore I think it necessary to quiet the solicitude which you undoubtedly feel, by telling you that our calamities and terrors are now at an end. The soldiers are stationed so as to be every where within call; there is no longer any body of rioters, and the individuals are hunted to their holes, and led to prison; the streets are safe and quiet: Lord George was last night sent to the Tower. Mr. John Wilkes was this day with a party of soldiers in my neighbourhood, to seize the publisher of a seditious paper. Every body walks, and eats, and sleeps in security. But the history of the last week would fill you with amazement: it is without any modern example.

Several chapels have been destroyed, and several inoffensive Papists have been plundered, but the high

sport was to burn the jails. This was a good rabble trick. The debtors and the criminals were all set at liberty; but of the criminals, as has always happened, many are already retaken, and two pirates have surrendered themselves, and it is expected that they will be pardoned.

Government now acts again with its proper force; and we are all again under the protection of the king and the law. I thought that it would be agreeable to you and my master to have my testimony to the publick security; and that you would sleep more quietly when I told you that you are safe. I am, dearest lady, your, &c.

LETTER XLVI. *To the Same.*

DEAREST MADAM, London, April 5, 1781.

Of your injunctions, to pray for you and write to you, I hope to leave neither unobserved; and I hope to find you willing in a short time to alleviate your trouble by some other exercise of the mind. I am not without my part of the calamity. No death since that of my wife has ever oppressed me like this. But let us remember, that we are in the hands of Him who knows when to give and when to take away; who will look upon us with mercy through all our variations of existence, and who invites us to call on him in the day of trouble. Call upon him in this great revolution of life, and call with confidence. You will then find comfort for the past, and support for the future. He that has given you happiness in marriage, to a degree of which, without personal

knowledge, I should have thought the description fabulous, can give you another mode of happiness as a mother; and at last the happiness of losing all temporal cares in the thoughts of an eternity in Heaven.

I do not exhort you to reason yourself into tranquillity. We must first pray, and then labour; first implore the blessing of God, and use those means which he puts into our hands. Cultivated ground has few weeds; a mind occupied by lawful business, has little room for useless regret.

We read the will to-day; but I will not fill my first letter with any other account than that, with all my zeal for your advantage, I am satisfied; and that the other executors, more used to consider property than I, commended it for wisdom and equity. Yet why should I not tell you that you have five hundred pounds for your immediate expences, and two thousand pounds a-year, with both the houses, and all the goods?

Let us pray for one another, that, the time, whether long or short, that shall yet be granted us, may be well spent; and that when this life, which at the longest is very short, shall come to an end, a better may begin which shall never end. I am, dearest Madam, your, &c.

LETTER XLVII. *To Mrs.* THRALE.

DEAR MADAM, April 7, 1781.

I HOPE you begin to find your mind grow clearer. My part of the loss hangs upon me. I have lost a friend of boundless kindness at an age when it is very unlikely that I should find another.

If you think change of place likely to relieve you, there is no reason why you should not go to Bath; the distances are unequal, but with regard to practice and business they are the same. It is a day's journey from either place; and the post is more expeditious and certain to Bath. Consult only your own inclination, for there is really no other principle of choice. God direct and bless you.

Mr. C ——— has offered Mr. P ——— money, but it was not wanted. I hope we shall all do all we can to make you less unhappy, and you must do all you can for yourself. What we, or what you can do, will for a time be but little; yet certainly that calamity which may be considered as doomed to fall inevitably on half mankind, is not finally without alleviation.

It is something for me, that, as I have not the decrepitude, I have not the callousness of old age. I hope in time to be less afflicted. I am, &c.

LETTER XLVIII. *To Mrs.* THRALE.

DEAR MADAM, London, April 9, 1781.

THAT you are gradually recovering your tranquillity is the effect to be humbly expected from trust in God. Do not represent life as darker than it is. Your loss has been very great, but you retain more than almost any other can hope to possess. You are high in the opinion of mankind; you have children from whom much pleasure may be expected; and that you will find many friends, you have no reason to doubt. Of my friendship, be it worth more or less, I hope you think yourself certain, without much art or care. It will not be easy for me to repay the benefits that I have received; but I hope to be always ready at your call. Our sorrow has different effects; you are withdrawn into solitude, and I am driven into company. I am afraid of thinking what I have lost. I never had such a friend before. Let me have your prayers and those of my dear Queeney.

The prudence and resolution of your design to return so soon to your business and your duty deserves great praise; I shall communicate it on Wednesday to the other executors. Be pleased to let me know whether you would have me come to Streatham to receive you, or stay here till the next day. I am, &c.

LETTER XLIX. *To the Same.*

Bolt-court, Fleet-street,
June 19, 1783.

DEAR MADAM,

I AM sitting down in no cheerful solitude to write a narrative which would once have affected you with tenderness and sorrow, but which you will perhaps pass over now with a careless glance of frigid indifference. For this diminution of regard, however, I know not whether I ought to blame you, who may have reasons which I cannot know; and I do not blame myself, who have for a great part of human life done you what good I could, and have never done you evil.

I have been disordered in the usual way, and had been relieved by the usual methods, by opium and catharticks, but had rather lessened my dose of opium.

On Monday the 16th I sat for my picture, and walked a considerable way with little inconvenience. In the afternoon and evening I felt myself light and easy, and began to plan schemes of life. Thus I went to bed,[1] and in a short time waked and sat up, as has been long my custom, when I felt a confusion and indistinctness in my head, which lasted I suppose about half a minute; I was alarmed, and prayed God, that however he might afflict my body, he would spare my understanding. This prayer, that I might try the integrity of my faculties, I made in Latin verse. The lines were not very good, but I knew them not to be very good: I made them easily,

and concluded myself to be unimpaired in my faculties.

Soon after I perceived that I had suffered a paralytick stroke, and that my speech was taken from me. I had no pain, and so little dejection in this dreadful state, that I wondered at my own apathy, and considered that perhaps death itself, when it should come, would excite less horror than seems now to attend it.

In order to rouse the vocal organs, I took two drams. Wine has been celebrated for the production of eloquence. I put myself into violent motion, and I think repeated it; but all was vain. I then went to bed, and, strange as it may seem, I think, slept. When I saw light, it was time to contrive what I should do. Though God stopped my speech, he left me my hand: I enjoyed a mercy which was not granted to my dear friend Lawrence, who now perhaps overlooks me as I am writing, and rejoices that I have what he wanted. My first note was necessarily to my servant, who came in talking, and could not immediately comprehend why he should read what I put into his hands.

I then wrote a card to Mr. Allen, that I might have a discreet friend at hand to act as occasion should require. In penning this note I had some difficulty; my hand, I knew not how nor why, made wrong letters. I then wrote to Dr. Taylor to come to me, and bring Dr. Heberden, and I sent to Dr. Brocklesby, who is my neighbour. My physicians are very friendly and very disinterested, and give me great hopes, but you may imagine my situation.

I have so far recovered my vocal powers, as to repeat the Lord's prayer with no very imperfect articulation. My memory, I hope, yet remains as it was; but such an attack produces solicitude for the safety of every faculty.

How this will be received by you I know not. I hope you will sympathise with me; but perhaps

> My mistress, gracious, mild, and good,
> Cries, Is he dumb? 'Tis time he shou'd.

But can this be possible? I hope it cannot. I hope that what, when I could speak, I spoke of you, and to you, will be in a sober and serious hour remembered by you; and surely it cannot be remembered but with some degree of kindness. I have loved you with virtuous affection; I have honoured you with sincere esteem. Let not all our endearments be forgotten, but let me have in this great distress your pity and your prayers. You see I yet turn to you with my complaints, as a settled and unalienable friend; do not, do not drive me from you, for I have not deserved either neglect or hatred.

To the girls, who do not write often, for Susy has written only once, and Miss Thrale owes me a letter, I earnestly recommend, as their guardian and friend, that they remember their Creator in the days of their youth.

I suppose you may wish to know how my disease is treated by the physicians. They put a blister upon my back, and two from my ear to my throat, one on a side. The blister on the back has done little, and those on the throat have not risen. I bullied and

bounced, (it sticks to our last sand,) and compelled the apothecary to make his salve according to the Edinburgh Dispensatory, that it might adhere better. I have two on now of my own prescription. They likewise give me salt of hartshorn, which I take with no great confidence, but I am satisfied that what can be done is done for me.

O God! give me comfort and confidence in Thee; forgive my sins; and if it be thy good pleasure, relieve my diseases for Jesus Christ's sake. Amen.

I am almost ashamed of this querulous letter; but now it is written, let it go. I am, &c.

LETTER L. *To Mrs.* THRALE.

DEAR MADAM,

AMONG those that have enquired after me, Sir Philip is one; and Dr. Burney was one of those who came to see me. I have had no reason to complain of indifference or neglect. Dick Burney is come home five inches taller.

Yesterday in the evening I went to church, and have been to-day to see the great burning-glass, which does more than was ever done before by the transmission of the rays, but is not equal in power to those which reflect them. It wastes a diamond placed in the focus, but causes no diminution of pure gold. Of the rubies exposed to its action, one was made more vivid, the other paler. To see the glass, I climbed up stairs to the garret, and then up a ladder to the leads, and talked to the artist rather too long;

for my voice, though clear and distinct for a little while, soon tires and falters. The organs of speech are yet very feeble, but will, I hope, be by the mercy of God finally restored: at present, like any other weak limb, they can endure but little labour at once. Would you not have been very sorry for me when I could scarcely speak?

Fresh cantharides were this morning applied to my head, and are to be continued some time longer. If they play me no treacherous tricks, they give me very little pain.

Let me have your kindness and your prayers; and think on me as on a man, who, for a very great portion of your life, has done you all the good he could, and desires still to be considered, Madam, your, &c.

LETTER LI. *To the Same.*

DEAREST MADAM, London, July 1, 1783.

THIS morning I took the air by a ride to Hampstead, and this afternoon I dined with the club. But fresh cantharides were this day applied to my head.

Mr. Cator called on me to-day, and told that he had invited you back to Streatham. I shewed the unfitness of your return thither, till the neighbourhood should have lost its habits of depredation, and he seemed to be satisfied. He invited me very kindly and cordially to try the air of Beckenham, and pleased me very much by his affectionate attention to Miss Vezy. There is much good in his character, and much usefulness in his knowledge.

Queeney seems now to have forgotten me. Of the different appearance of the hills and vallies an account may perhaps be given, without the supposition of any prodigy. If she had been out and the evening was breezy, the exhalations would rise from the low grounds very copiously; and the wind that swept and cleared the hills, would only by its cold condense the vapours of the sheltered vallies.

Murphy is just gone from me; he visits me very kindly, and I have no unkindness to complain of.

I am sorry that Sir Philip's request was not treated with more respect, nor can I imagine what has put them so much out of humour: I hope their business is prosperous.

I hope that I recover by degrees, but my nights are restless; and you will suppose the nervous system to be somewhat enfeebled. I am, Madam, your, &c.

LETTER LII. *To Mrs.* THRALE.

London, October 9, 1783.

Two nights ago Mr. Burke sat with me a long time; he seems much pleased with his journey. We had both seen Stonehenge this summer for the first time. I told him that the view had enabled me to confute two opinions which have been advanced about it. One that the materials are not natural stones, but an artificial composition hardened by time. This notion is as old as Camden's time; and has this strong argument to support it, that stone of that species is no where to be found. The other

opinion, advanced by Dr. Charlton, is, that it was erected by the Danes.

Mr. Bowles made me observe, that the transverse stones were fixed on the perpendicular supporters by a knob formed on the top of the upright stone, which entered into a hollow cut in the crossing stone. This is a proof that the enormous edifice was raised by a people who had not yet the knowledge of mortar; which cannot be supposed of the Danes, who came hither in ships, and were not ignorant certainly of the arts of life. This proves likewise the stones not to be factitious; for they that could mould such durable masses could do much more than make mortar, and could have continued the transverse from the upright part with the same paste.

You have doubtless seen Stonehenge; and if you have not, I should think it a hard task to make an adequate description.

It is, in my opinion, to be referred to the earliest habitation of the island, as a druidical monument of at least two thousand years; probably the most ancient work of man upon the island. Salisbury cathedral and its neighbour Stonehenge, are two eminent monuments of art and rudeness, and may shew the first essay, and the last perfection in architecture.

I have not yet settled my thoughts about the generation of light air, which I indeed once saw produced, but I was at the height of my great complaint. I have made enquiry, and shall soon be able to tell you how to fill a balloon. I am, Madam, your, &c.

LETTER LIII. *To Mrs.* THRALE.

DEAR MADAM, London, Dec. 27, 1783.

THE wearisome solitude of the long evenings did indeed suggest to me the convenience of a club in my neighbourhood, but I have been hindered from attending it by want of breath. If I can complete the scheme, you shall have the names and the regulations.

The time of the year, for I hope the fault is rather in the weather than in me, has been very hard upon me. The muscles of my breast are much convulsed. Dr. Heberden recommends opiates, of which I have such horror that I do not think of them but *in extremis*. I was, however, driven to them last night for refuge, and having taken the usual quantity, durst not go to bed, for fear of that uneasiness to which a supine posture exposes me, but rested all night in a chair with much relief, and have been to-day more warm, active, and cheerful.

You have more than once wondered at my complaint of solitude when you hear that I am crowded with visits. *Inopem me copia fecit.* Visitors are no proper companions in the chamber of sickness. They come when I could sleep or read, they stay till I am weary, they force me to attend when my mind calls for relaxation, and to speak when my powers will hardly actuate my tongue. The amusements and consolations of languor and depression are conferred by familiar and domestick companions, which can be

visited or called at will, and can occasionally be quitted or dismissed, who do not obstruct accommodation by ceremony, or destroy indolence by awakening effort.

Such society I had with Levet and Williams; such I had where—I am never likely to have it more.

I wish, dear lady, to you and my dear girls many a cheerful and pious Christmas. I am, your, &c.

LETTER LIV. *To Mrs.* PIOZZI.

DEAR MADAM, London, July 8, 1784.

WHAT you have done, however I may lament it, I have no pretence to resent, as it has not been injurious to me; I therefore breathe out one sigh more of tenderness, perhaps useless, but at least sincere.

I wish that God may grant you every blessing, that you may be happy in this world for its short continuance, and eternally happy in a better state; and whatever I can contribute to your happiness I am very ready to repay, for that kindness which soothed twenty years of a life radically wretched.

Do not think slightly of the advice which I now presume to offer. Prevail upon Mr. Piozzi to settle in England: you may live here with more dignity than in Italy, and with more security; your rank will be higher, and your fortune more under your own eye. I desire not to detail all my reasons; but every argument of prudence and interest is for England, and only some phantoms of imagination seduce you to Italy.

I am afraid, however, that my counsel is vain; yet I have eased my heart by giving it.

When Queen Mary took the resolution of sheltering herself in England, the Archbishop of St. Andrew's, attempting to dissuade her, attended on her journey; and when they came to the irremeable stream that separated the two kingdoms, walked by her side into the water, in the middle of which he seized her bridle, and with earnestness proportioned to her danger and his own affection pressed her to return. The Queen went forward. — If the parallel reaches thus far, may it go no farther. — The tears stand in my eyes.

I am going into Derbyshire, and hope to be followed by your good wishes, for I am, with great affection, your, &c.

PRAYERS

AND

MEDITATIONS,

COMPOSED BY

SAMUEL JOHNSON, LL.D.

AND

PUBLISHED FROM HIS MANUSCRIPTS,

By GEORGE STRAHAN, D.D.

PREBENDARY OF ROCHESTER, AND VICAR OF ISLINGTON IN MIDDLESEX.

PREFACE

TO THE

FIRST EDITION IN 1785.

THESE Posthumous Devotions of Dr. Johnson will be, no doubt, welcomed by the Public, with a distinction similar to that which has been already paid to his other Works.

During many years of his life, he statedly observed certain days* with a religious solemnity; on which, and other occasions, it was his custom to compose suitable Prayers and Meditations; committing them to writing for his own use, and, as he assured me, without any view to their publication. But being last summer on a visit at Oxford to the Reverend Dr. Adams†, and that gentleman urging him repeatedly to engage in some work of this kind, he then first conceived a design to revise these pious effusions, and bequeathed them with enlargements, to the use and benefit of others.

Infirmities, however, now growing fast upon him, he at length changed this design, and determined to

* Viz. New-Year's Day; March 28, the day on which his wife, Mrs. Elizabeth Johnson, died; Good-Friday; Easter-Day; and September the 18th, his own birth-day.

† Master of Pembroke College, at which Dr. Johnson received part of his education.

give the manuscripts, without revision, in charge to me, as I had long shared his intimacy, and was at this time his daily attendant. Accordingly, one morning, on my visiting him by desire at an early hour, he put these papers into my hands, with instructions for committing them to the press, and with a promise to prepare a sketch of his own life to accompany them. But the performance of this promise also was prevented, partly by his hasty destruction of some private memoirs, which he afterwards lamented, and partly by that incurable sickness, which soon ended in his dissolution.

As a biographer, he is allowed to have excelled without a rival; and we may justly regret that he who had so advantageously transmitted to posterity the memories of other eminent men, should have been thus prevented doing equal honour to his own. But the particulars of this venerable man's personal history may still, in great measure, be preserved; and the public are authorised to expect them from some of his many friends, who are zealous to augment the monument of his fame by the detail of his private virtues*.

* Since this Preface was written the following publications have appeared, viz.

Anecdotes of the late Dr. Johnson, during the last Twenty Years of his Life, by Hester Lynch Piozzi. 3d edit. 1786, small 8vo.

The Life of Samuel Johnson, LL.D. published with his Works, by Sir John Hawkins, 8vo. 1787.

The Life of Samuel Johnson, LL.D. by James Boswell, Esq. first published in 2 vols. 4to. afterwards (1793) in 3, and finally in 4 vols. 8vo.

An Essay on the Life and Genius of Samuel Johnson, LL.D

That the authenticity of this work may never be called in question, the original manuscript will be deposited in the library of Pembroke College in Oxford. Dr. Bray's associates are to receive the profits of the first edition, by the author's appointment; and any further advantages that accrue, will be distributed among his relations*.

I have now discharged the trust reposed in me by that friend, whose labours entitle him to lasting gratitude and veneration from the literary, and still more from the Christian world. His Lives of the English Poets "are written," as he justly hopes †, "in such a manner as may tend to the promotion of piety." This merit may be ascribed, with equal truth, to most of his other works; and doubtless to his Sermons, none of which indeed have yet been made public, nor is it known where they are extant; though it be certain, from his own acknowledgment, both in conversation and writing ‡, that he composed many. As he seems to have turned his

published with the 2d edition of his Works, by Arthur Murphy, Esq. 8vo. 1792.

* The profits of the first edition were accordingly paid to Dr. Bray's associates; and those of the second have been distributed among Dr. Johnson's poor relations and connections, all of whom are since dead, except Humphrey Hely, who married ——— Ford, sister to the Rev. Cornelius Ford, and first cousin to our author. This poor man, who has seen better days, is now a tenant of Whicher's Alms-houses, Chapel-street, Westminster. [It is now, April 1817, about twenty years since he died in these Alms-houses, and was buried in the adjoining burial-ground belonging to St. Margaret's Chapel.]

† See p. 549. ‡ P. 547.

thoughts with peculiar earnestness to the study of religious subjects, we may presume these remains would deserve to be numbered among his happiest productions. It is therefore hoped they have fallen into the hands of those, who will not withhold them in obscurity, but consider them as deposits, the seclusion of which, from general use, would be an injurious diminution of their author's fame, and retrenchment from the common stock of serious instruction *.

But the integrity of his mind was not only speculatively shadowed in his writings, but substantially exemplified in his life. His prayers and his alms, like those of the good Cornelius, went up for an incessant memorial; and always, from a heart deeply impressed with piety, never insensible to the calls of friendship or compassion, and prone to melt in effusions of tenderness on the slightest incitement.

When, among other articles in his Dictionary, Lichfield presents itself to his notice, he salutes that place of his nativity in these words of Virgil, *Salve, magna parens.* Nor was the salutation adopted without reason; for well might he denominate his parent city great, who, by the celebrity of his name, hath for ever made it so—

* In 1788 appeared one volume, and in 1789 a second, of Sermons on different subjects, left for publication by John Taylor, LL.D. late Prebendary of Westminster, &c. published by the Rev. Samuel Hayes, A. M. Usher of Westminster School. To the second volume is added a Sermon avowedly written by Dr. Johnson, for the funeral of his wife: and from internal and other evidence, the whole contents of both volumes are now generally ascribed to the same author.

Salve, magna parens frugum, *Staffordia* tellus,
Magna virûm.

VIRG. Georg. lib. ii. l. 173.

More decisive testimonies of his affectionate sensibility are exhibited in the following work, where he bewails the successive depredations of death on his relations and friends; whose virtues, thus mournfully suggested to his recollection, he seldom omits to recite, with ardent wishes for their acquittal at the throne of mercy. In praying, however, with restriction*, for these regretted tenants of the grave, he indeed conformed to a practice, which, though it has been retained by other learned members of our church, her Liturgy no longer admits, and many, who adhere to her communion, avowedly disapprove. That such prayers are, or may be, efficacious, they who sincerely offer them must believe. But may not a belief in their efficacy, so far as it prevails, be attended with danger to those who entertain it? May it not in-

* Our author informs us, that his prayers for deceased friends were offered up, on several occasions *as far as might be lawful for him*; and once (p. 522), *with Preface of Permission*: whence it should seem that he had some doubt concerning the lawfulness of such prayers, though it does not appear that he ever discontinued the use of them. It is also observable, that in his reflections on the death of his Wife (p. 545), and again of Mr. Thrale (p. 556), he wishes that the Almighty not *may have*, but *may have had*, mercy on them; evidently supposing their sentence to have been already passed in the Divine Mind. This supposition, indeed, may seem not very consistent with his recommending them to the Divine Mercy afterwards. It proves, however, that he had no belief in a state of Purgatory, and consequently no reason for praying for the dead, that could impeach the sincerity of his profession as a Protestant.

cline them to carelessness; and promote a neglect of repentance by inducing a persuasion, that, without it, pardon may be obtained through these vicarious intercessions? Indeed the doctrine (I speak with deference to the great names that have espoused it) seems inconsistent with some principles generally allowed among us. If, *where the tree falleth, there it shall be;* if, as Protestants maintain, our state at the close of life is to be the measure of our final sentence; then prayers for the dead, being visibly fruitless, can be regarded only as the vain oblations of superstition. But of all superstitions, this perhaps is one of the least unamiable, and most incident to a good mind. If our sensations of kindness be intense, those whom we have revered and loved during life, death, which removes them from sight, cannot wholly exclude from our concern. The fondness, kindled by intercourse, will still glow from memory, and prompt us to wish, perhaps to pray, that the valued dead, to whose felicity our friendship can no longer minister, may find acceptance with Him, *who giveth us*, and them, *richly all things to enjoy*. It is true, for the reason just mentioned, such evidences of our surviving affection may be thought ill-judged; but surely they are generous; and some natural tenderness is due even to a superstition, which thus originates in piety and benevolence.

We see our author, in one place*, purposing with seriousness to remember his brother's dream; in another† owning his embarrassment from needless stipulations; and, on many occasions, noting, with

* P. 485. † P. 542.

a circumstantial minuteness, the process of his religious fasts. But these peculiarities, if they betray some tincture of the propensity already observed, prove, for the most part, the pious tenour of his thoughts. They indicate a mind ardently zealous to please God, and anxious to evince its alacrity in his service, by a scrupulous observance of more than enjoined duties.

But however the soundness of his principles might, in general, be apparent, he seems to have lived with a perpetual conviction that his conduct was defective; lamenting past neglects, forming purposes of future diligence, and constantly acknowledging their failure in the event. It was natural for him, who possessed such powers of usefulness, to consider the waste of his time as a peculiar delinquency; with which, however, he appears to have been far less frequently, and less culpably chargeable, than his own tender sense of duty disposed him to apprehend. That he meritoriously redeemed many days and years from indolence, is evinced by the number and excellence of his works; nor can we doubt that his literary exertions would have been still more frequent, had not *morbid melancholy*, which, as he informs us*, was the infirmity of his life, repressed them. To the prevalence of this infirmity, we may certainly ascribe that anxious fear, which seized him on the approach of his dissolution, and which his friends, who knew his integrity, observed with equal astonishment and concern. But the strength of religion at length prevailed against the frailty of

* P. 535.

nature; and his foreboding dread of the Divine Justice by degrees subsided into a pious trust and humble hope in the Divine Mercy.

He is now gone to await his eternal sentence; and as his life exhibited an illustrious example, so his death suggests an interesting admonition. It concerns us to reflect, that however many may find it impossible to rival his intellectual excellence, yet to imitate his virtues is both possible and necessary to all; that the current of time now hastens to plunge us in that gulph of Death, where we have so lately seen him absorbed, where there is no more place of repentance, and whence, according to our innocence or guilt, we shall rise to an immortality of Bliss or Torment.

GEORGE STRAHAN.

ISLINGTON,
August 6, 1785.

ADVERTISEMENT

TO

THE FOURTH EDITION.

To this Edition is added [at p. 474] a Prayer now in my possession in Dr. Johnson's own hand-writing, in which he expressly supposes that Providence may permit him to enjoy the good effects of his Wife's attention and ministration by appearance, impulses, or dreams. It is well known that he admitted the credibility of apparitions: and in his Rasselas *, he maintains it, in the person of Imlac, by the following acute train of reasoning:

"That the dead are seen no more, said Imlac, I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which

* Vol. V. Chap. xxxi.

nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."

Cavillers have indeed doubted the credibility of this tale, rejecting it in every instance as the dream of delusion, or the fiction of imposture.

That many tales of apparitions have originated in delusion, and many in imposture, cannot be denied; and the whole question to be considered in this case is, how far we have authority for believing that any are founded in truth or probability.

Some have thought all such reported appearances liable to suspicion, because in general they seem called forth by no exigency, and calculated to administer to no end or purpose. This circumstance, so far as it may be observed, will authorise a presumption that they are not the fabrications of imposture; which has always some end, commonly a discoverable end, to promote by its illusions. At any rate, our ignorance of the purpose or end can be no disproof of the fact: and the purposes of Providence, in the events most obvious to our notice, observably often elude our scrutiny.

Still the acknowledged millions of the dead that *are seen no more* induce a reluctance to believe in the re-appearance of any, however attested. Common incidents, though often not less inexplicable than those which are unusual, become familiar to our observation, and soon cease to excite our wonder. But rare and preternatural occurrences astonish and shock belief by their novelty; and apparitions are by

many accounted things so improbable in themselves, as not to be rendered credible by any external testimony. The same charge of insuperable incredibility has been urged against miracles; and in both cases proceeds upon a supposition, evidently erroneous, that the improbable nature of any alleged event is a stronger evidence of its falsity, than the best approved testimony can be of its truth.

It is confessed that extraordinary events, when rumoured, are, till proved, less probable than those that are common; because their occurrence having been less frequent, their existence has been verified in fewer instances by experience. And, upon the same principle, the more remote any reported phænomenon appears to be from what we ordinarily observe in nature, the greater, antecedently to its authentication by evidence, is its improbability.

But improbability arising from rarity of occurrence, or singularity of nature, amounts to no disproof; it is a presumptive reason of doubt, too feeble to withstand the conviction induced by positive and credible testimony; such as that which has been borne to shadowy re-appearances of the dead. These, as our author intimates, have been uniformly attested in every age and country by persons, who had no communication or knowledge of each other, and whose concurrence of testimony in this case can be accounted for only by a supposition of its truth. It is evidently a far greater improbability, that witnesses so numerous, so dispersed, and unconnected, should concur in forging so extraordinary a relation, than that such a relation, extraordinary as it is, should be true.

For though the several objects we meet in the world be in general formed according to observably stated laws; yet anomalies in nature may occur, and their occurrence has been occasionally asserted and believed on less accumulated attestation. We now at length have ceased to question the supernatural stature of the Patagonians; why, then, are we so unwilling to admit the more amply witnessed existence of apparitions? Because the degree of prodigiousness implied in the supposition of a visible spirit strikes the imagination as too stupendous for belief. This is the effect of measuring the credibility of the attested achievements of nature by our own narrow experience, not by the power of Him, who is the author of nature, and to whom *all things*, even the investing spirits with visibility, *are possible*. We have constant assurance of other natural processes not less difficult to account for than this, which we contemplate with such indignant mistrust. Nor can it on reflection appear more surprising or incomprehensible, that a spirit should assume a visible shape, than that it should animate and move a material body. The wonders we see may soften our incredulity to patience of those which we have not seen, but which all tradition attests. Nothing possible in itself, and proved by sufficient evidence, can be too prodigious for rational belief.

But even the evidence of our own senses is disputed by some reasoners, who pronounce every believed view of these unsubstantial forms to be a mere illusion of the fancy, engendered by disease, indigestion, and other bodily affections. Bodily affections, it is certain, have been known to bewilder the views of the mind; and in-

stances enough may be produced of men not generally supposed insane, who have been deluded and possessed with the most extravagant conceptions, by the vapours of distempered health. But by what token do these philosophers discover, that the witnesses of the fact in question, whom they never saw, and of whose mental or bodily state they can have no knowledge, were so enfeebled and distracted in their powers of perception? Can it be proved, that apparitions of the dead, however astonishing, are impossible? Or, if not, upon what principle is it maintained invariably, that they who think they see such phantoms, see them only in imagination? According to this tenor of reasoning, all truth, not obvious to common experience, might be sacrificed to prejudice, and every rare fact, which we were unwilling to admit, might be exploded, by the short method of supposing, that the witnesses of it at the time must have been bereft of their senses. Writers, who thus get rid of evidence by presuming it the effect of fascination, betray some share of the infirmity they impute, and judge with a reason palpably overpowered and distorted by the influence of opinion.

Others, perceiving that few, if any, apparitions have been authenticated in the present day, are thence induced to infer too hastily that none were ever seen. These visible departed shades are extraordinary exhibitions in nature, reported to have been observed in all nations occasionally, but at no stated times. During some periods they may occur with more frequency, in others with less: and the proof of their former occurrence, once established, is not to

be weakened, much less done away, by the protracted delay or discontinuance of their renewal.

Nor can it generally reflect discredit on averred appearances of the dead, that they are observed to abound most in ignorant and dark ages. At such junctures, a fabulous increase of these, and other strange casualties, we may expect, will be supplied by the reveries of superstition, or the interested impositions of craft upon credulity. But because in times of ignorance, prodigies of this sort will seem to multiply by the more than usual obtrusion of such as are false; is it reasonable to conclude, that none we hear of, either in those times, or at any other, are true? Does the utmost abundance of counterfeits, in this or in any case, disprove the existence of genuine originals? On the contrary, without the supposition of some such originals, might it not be difficult to conjecture, how even the counterfeits of occurrences so strange should become so universal? And does not their experienced universality hence strongly tend to prove, that at least the earliest of them were imitations of some real models; shadows devised after substances; forgeries of fancy or fraud, which derived their origin, and received their form, from the suggestion and example of fact?

Possibly it may yet be objected that the belief in the existence of the soul in a separate state, which has always obtained extensively, might lead to the belief, without the experimental witness, of its appearance.

It were easy to show, that disembodied souls have been believed, not only to exist, but to be constantly

present, where they were not imagined to be visible; and consequently that the supposition mentioned, which can be proved true in no case, is ascertained to be groundless in some cases, and upon the balance of its evidence not probable in any.

But it is needless to contend against a supposition so manifestly visionary. All men, in all times, must have perceived, that the soul, however it might continue to exist after its separation from the body, did not ordinarily appear on earth; and, till it had appeared, they could have no reason for supposing, in opposition to their past experience, that it ever would. The departed spirit, for aught they could foresee, might always survive invisibly; and their belief, if they afterwards entertained any, could be induced only by their sensible perception of its appearance.

Accordingly, tradition informs us, that sensible evidence has not been wanting in this case. In every age and country the posthumous appearance of the soul has been believed, not on the authority of conjecture, but on the attestations of persons who severally declared themselves eye-witnesses of it in distinct instances. If it be said, that these attestations might all be founded, as many of them confessedly were, in delusion or imposture; still it will be difficult, if not impossible, to account for so general a consent in so strange a fiction. One true report that a spirit has been seen, may give occasion and birth to many false reports of similar incidents. But universal and unconcerted testimony to a supernatural casualty cannot always be untrue; nor is it

conceivable, that they who lived in distant ages and nations, who *never heard of one another*, should agree, either in a delusion or imposture so remote from common conception, and so unlike any thing observable in the ordinary course of events. An appearing spirit is a prodigy too singular in its nature to become a subject of general invention. That this prodigy has been every where counterfeited, proves only that it has every where in reality occurred to view. The fable bears witness to the fact of its existence; and, to a mind not influenced by popular prejudice, it will be scarce possible to believe, that apparitions of the dead could have been vouched in all countries, had they never been seen in any.

The opinion we have been considering, whether true or false, may at last be thought of too trivial moment to require or justify a discussion in this place. But to shew the credibility of this opinion, chiefly by our author's own arguments, to which nothing of equal weight can be added, seemed not only due to him on the present occasion, but requisite in another important view. Appearances of departed spirits are occasionally recorded in Scripture*; and as all indiscriminate objections against the reality of such appearances hence evidently impeach the testimony of Scripture, the above notice of the fallacy of some currently urged objections of this sort was not unseasonable, and may not, it is hoped, be altogether useless. It was the superstition of the

* See 1 Sam. xxviii. 14. and Matt. xvii. 3.

dark ages to believe in many false miracles and apparitions; whence it seems often the insinuated wisdom of our enlightened times, to accept none, however authenticated in any age, for true: as if the folly of baseless unbelief were less than that of credulity; and it were not the province of instructed judgment to decide in no case capriciously or blindly, resist prejudice, and be determined by evidence.

GEORGE STRAHAN.

ISLINGTON,
May 2, 1789.

PRAYERS

AND

MEDITATIONS.

1738.

On my Birth-Day.

September $\frac{1}{11}$.

O GOD, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give Thee most humble thanks, for all thy goodness and loving-kindness to me. I bless Thee for my creation, preservation, and redemption, for the knowledge of thy Son Jesus Christ, for the means of grace and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness, and danger, Thou hast protected me; amidst afflictions of mind, body, and estate, Thou hast supported me; and amidst vanity and wickedness Thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness, through the satisfaction of Jesus Christ. And, O Lord, enable me, by thy grace, to redeem

the time which I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honour of thy name; to lead a new life in thy faith, fear, and love; and finally to obtain everlasting life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour Jesus Christ; to whom, with Thee and the Holy Ghost, Three Persons and One God, be all honour and glory, world without end. Amen.

Transcribed, June 26, 1768.

This is the first solemn prayer, of which I have a copy. Whether I composed any before this, I question.

1744-5.

January 1.

ALMIGHTY and everlasting God, in whose hands are life and death, by whose will all things were created, and by whose providence they are sustained, I return Thee thanks that Thou hast given me life, and that Thou hast continued it to this time; that Thou hast hitherto forborn to snatch me away in the midst of sin and folly, and hast permitted me still to enjoy the means of grace, and vouchsafed to call me yet again to repentance. Grant, O merciful Lord, that thy call may not be vain; that my life may not be continued to increase my guilt, and that thy gracious forbearance may not harden my heart in wickedness. Let me remember, O my God, that as days and years pass over me, I approach nearer to the grave, where there is no repentance; and grant,

that by the assistance of thy Holy Spirit, I may so pass through this life, that I may obtain life everlasting, for the sake of our Lord Jesus Christ. Amen.

1747-8.

January 1.

ALMIGHTY and most merciful Father, who hast not yet suffered me to fall into the grave; grant that I may so remember my past life, as to repent of the days and years which I have spent in forgetfulness of thy mercy, and neglect of my own salvation; and so use the time which Thou shalt yet allow me, as that I may become every day more diligent in the duties which in thy providence shall be assigned me; and that, when at last I shall be called to judgment, I may be received as a good and faithful servant into everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1749-50.

January 1, after 3 in the morning.

ALMIGHTY God, by whose will I was created, and by whose providence I have been sustained, by whose mercy I have been called to the knowledge of my Redeemer, and by whose grace whatever I have thought or acted acceptable to Thee has been inspired and directed; grant, O Lord, that in reviewing my past life, I may recollect thy mercies to my preservation, in whatever state Thou preparest for me; that in affliction I may remember how often I have

been succoured; and in prosperity may know and confess from whose hand the blessing is received. Let me, O Lord, so remember my sins, that I may abolish them by true repentance, and so improve the year to which Thou hast graciously extended my life, and all the years which Thou shalt yet allow me, that I may hourly become purer in thy sight; so that I may live in thy fear, and die in thy favour, and find mercy at the last day, for the sake of Jesus Christ. Amen.

Prayer on the RAMBLER.

ALMIGHTY God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech Thee, that in this my undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation both of myself and others; grant this, O Lord, for the sake of Jesus Christ. Amen.

1752.

PRAYERS* *composed by me on the Death of my Wife, and reposited among her Memorials, May* 8, 1752.

Deus exaudi.——Heu!

April 24, 1752.

ALMIGHTY and most merciful Father, who lovest those whom thou punishest, and turnest away thy

* [*Viz.* The four following prayers.]

anger from the penitent, look down with pity upon my sorrows, and grant that the affliction which it has pleased Thee to bring upon me, may awaken my conscience, enforce my resolutions of a better life, and impress upon me such conviction of thy power and goodness, that I may place in Thee my only felicity, and endeavour to please Thee in all my thoughts, words, and actions. Grant, O Lord, that I may not languish in fruitless and unavailing sorrow, but that I may consider from whose hand all good and evil is received, and may remember that I am punished for my sins, and hope for comfort only by repentance. Grant, O merciful God, that by the assistance of thy Holy Spirit I may repent, and be comforted, obtain that peace which the world cannot give, pass the residue of my life in humble resignation and cheerful obedience; and when it shall please Thee to call me from this mortal state, resign myself into thy hands with faith and confidence, and finally obtain mercy and everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

April 25, 1752.

O Lord, our heavenly Father, almighty and most merciful God, in whose hands are life and death, who givest and takest away, castest down and raisest up, look with mercy on the affliction of thy unworthy servant, turn away thine anger from me, and speak peace to my troubled soul. Grant me the assistance and comfort of thy Holy Spirit, that I may remember with thankfulness the blessings so long enjoyed by me in the society of my departed wife; make me so to think on her precepts and example, that I may

imitate whatever was in her life acceptable in thy sight, and avoid all by which she offended Thee. Forgive me, O merciful Lord, all my sins, and enable me to begin and perfect that reformation which I promised her, and to persevere in that resolution, which she implored Thee to continue, in the purposes which I recorded in thy sight, when she lay dead before me, in obedience to thy laws, and faith in thy word. And now, O Lord, release me from my sorrow, fill me with just hopes, true faith, and holy consolations, and enable me to do my duty in that state of life to which Thou hast been pleased to call me, without disturbance from fruitless grief, or tumultuous imaginations; that in all my thoughts, words, and actions, I may glorify thy Holy Name, and finally obtain, what I hope Thou hast granted to thy departed servant, everlasting joy and felicity, through our Lord Jesus Christ. Amen.

May 6, 1752.

O Lord, our heavenly Father, without whom all purposes are frustrate, all efforts are vain, grant me the assistance of thy Holy Spirit, that I may not sorrow as one without hope, but may now return to the duties of my present state with humble confidence in thy protection, and so govern my thoughts and actions, that neither business may withdraw my mind from Thee, nor idleness lay me open to vain imaginations; that neither praise may fill me with pride, nor censure with discontent; but that in the changes of this life, I may fix my heart upon the reward which Thou hast promised to them that serve Thee,

and that whatever things are true, whatever things are honest, whatever things are just, whatever are pure, whatever are lovely, whatever are of good report, wherein there is virtue, wherein there is praise, I may think upon and do, and obtain mercy and everlasting happiness. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Our Father, &c.—The grace, &c.

May 6. I used this service, written April 24, 25, May 6, as preparatory to my return to life tomorrow.

Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι.
Apoc. xiv. 13.

April 26, 1752, being after 12 at night of the 25th.

O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government; forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of thy Holy Spirit, through Jesus Christ our Lord. Amen.

Before any new Study.

November.

ALMIGHTY God, in whose hands are all the powers of man; who givest understanding, and takest it away; who, as it seemeth good unto Thee, enlightenest the thoughts of the simple, and darkenest the meditations of the wise, be present with me in my studies and enquiries.

Grant, O Lord, that I may not lavish away the life which Thou hast given me on useless trifles, nor waste it in vain searches after things which Thou hast hidden from me.

Enable me, by thy Holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with thy help that labour which, without thy help, must be ineffectual, that I may obtain, in all my undertakings, such success as will most promote thy glory, and the salvation of my own soul, for the sake of Jesus Christ. Amen.

After Time negligently and unprofitably spent.

November 19.

O LORD, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me, that I have this day neglected the duty which Thou hast assigned to it, and suffered the hours, of which I must give account, to pass away without any endeavour to accomplish thy will, or to promote my

own salvation. Make me to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which Thou shalt yet allow me in diligent performance of thy commands, through Jesus Christ. Amen.

1753.

On Easter Day.

April 22.

O LORD, who givest the grace of repentance, and hearest the prayers of the penitent, grant, that, by true contrition, I may obtain forgiveness of all the sins committed, and of all duties neglected, in my union with the wife whom Thou hast taken from me; for the neglect of joint devotion, patient exhortation, and mild instruction. And, O Lord, who canst change evil to good, grant that the loss of my wife may so mortify all inordinate affections in me, that I may henceforth please Thee by holiness of life.

And, O Lord, so far as it may be lawful for me, I commend to thy fatherly goodness the soul of my departed wife; beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness. All this I beg for Jesus Christ's sake, whose death I am now about to commemorate. To whom, &c. Amen.

This I repeated sometimes at church.

1754.

Fl. Lacr. [*Flentibus lacrymis.*]

March 28, in the morning.

O GOD, who on this day wert pleased to take from me my dear wife, sanctify to me my sorrows and reflections. Grant, that I may renew and practise the resolutions which I made when thy afflicting hand was upon me. Let the remembrance of thy judgments, by which my wife is taken away, awaken me to repentance; and the sense of thy mercy, by which I am spared, strengthen my hope and confidence in Thee, that by the assistance and comfort of thy Holy Spirit, I may so pass through things temporal, as finally to gain everlasting happiness, and to pass, by a holy and happy death, into the joy which Thou hast prepared for those that love Thee. Grant this, O Lord, for the sake of Jesus Christ. Amen.

The melancholy of this day hung long upon me.

Of the resolutions made this day, I in some measure kept that of breaking from indolence.

March 28, 1754. at night.

ALMIGHTY God, vouchsafe to sanctify unto me the reflections and resolutions of this day; let not my sorrow be unprofitable: let not my resolutions be vain. Grant that my grief may produce true repentance, so that I may live to please Thee; and when the time shall come that I must die like her whom Thou hast taken from me, grant me eternal happiness in thy presence, through Jesus Christ our Lord. Amen.

1755.

On the Study of Philosophy, as an Instrument of Living.

July.

O LORD, who hast ordained labour to be the lot of man, and seest the necessities of all thy creatures, bless my studies and endeavours; feed me with food convenient for me; and if it shall be thy good pleasure to intrust me with plenty, give me a compassionate heart, that I may be ready to relieve the wants of others; let neither poverty nor riches estrange my heart from Thee, but assist me with thy grace so to live as that I may die in thy favour, for the sake of Jesus Christ. Amen.

This study was not pursued.

Transcribed June 26, 1768.

1756.

January 1, afternoon.

ALMIGHTY and everlasting God, in whom we live and move, and have our being; glory be to Thee for my recovery from sickness, and the continuance of my life. Grant, O my God, that I may improve the year which I am now beginning, and all the days which Thou shalt add to my life, by serious repentance and diligent obedience; that by the help of thy Holy Spirit, I may use the means of grace to my own salvation, and at last enjoy thy presence in eternal happiness, for Jesus Christ's sake. Amen.

HILL BOOTHBY'S *Death.*

January, 1756.

O LORD GOD, almighty disposer of all things, in whose hands are life and death, who givest comforts and takest them away, I return Thee thanks for the good example of Hill Boothby, whom Thou hast now taken away, and implore thy grace, that I may improve the opportunity of instruction which Thou hast afforded me, by the knowledge of her life, and by the sense of her death; that I may consider the uncertainty of my present state, and apply myself earnestly to the duties which Thou hast set before me, that living in thy fear, I may die in thy favour, through Jesus Christ our Lord. Amen.

I commend, &c. W. and H. B.

Transcribed June 26, 1768.

When my Eye was restored to its Use.

February 15, 1756.

ALMIGHTY GOD, who hast restored light to my eye, and enabled me to pursue again the studies which Thou hast set before me; teach me, by the diminution of my sight, to remember that whatever I possess is thy gift, and by its recovery, to hope for thy mercy: and, O Lord, take not thy Holy Spirit from me; but grant that I may use thy bounties according to thy will, through Jesus Christ our Lord. Amen.

Introductory Prayer.

March 25, 1756.

O God, who desirest not the death of a sinner, look down with mercy upon me, now daring to call upon Thee. Let thy Holy Spirit so purify my affections, and exalt my desires, that my prayer may be acceptable in thy sight, through Jesus Christ. Amen.

March 28, about 2 in the morning.

Almighty God, our heavenly Father, whose judgments terminate in mercy, grant I beseech Thee that the remembrance of my wife, whom Thou hast taken from me, may not load my soul with unprofitable sorrow, but may excite in me true repentance of my sins and negligences; and, by the co-operation of thy grace, may produce in me a new life, pleasing to Thee. Grant, that the loss of my wife may teach me the true use of the blessings which are yet left me; and that, however bereft of worldly comforts, I may find peace and refuge in thy service through Jesus Christ our Lord. Amen.

1757.

Jan. 1, at 2 in the morning.

Almighty God, who hast brought me to the beginning of another year, and by prolonging my life invitest to repentance, forgive me that I have mispent the time past; enable me, from this instant, to

amend my life according to thy holy word; grant me thy Holy Spirit, that I may so pass through things temporal, as not finally to lose the things eternal. O God, hear my prayer for the sake of Jesus Christ. Amen.

Easter Eve.

ALMIGHTY GOD, heavenly Father, who desirest not the death of a sinner, look down with mercy upon me, depraved with vain imaginations, and entangled in long habits of sin. Grant me that grace, without which I can neither will nor do what is acceptable to Thee. Pardon my sins; remove the impediments that hinder my obedience; enable me to shake off sloth, and to redeem the time mispent in idleness and sin, by a diligent application of the days yet remaining, to the duties which thy providence shall allot me. O God, grant me thy Holy Spirit, that I may repent and amend my life; grant me contrition, grant me resolution, for the sake of Jesus Christ, to whose covenant I now implore admission, of the benefits of whose death I implore participation. For his sake have mercy on me, O God; for his sake, O God, pardon and receive me. Amen.

Sept 18, 1757.

ALMIGHTY and most merciful Father, by whose providence my life has been prolonged, and who hast granted me now to begin another year of probation,

vouchsafe me such assistance of thy Holy Spirit, that the continuance of my life may not add to the measure of my guilt; but that I may so repent of the days and years passed in neglect of the duties which Thou hast set before me, in vain thoughts, in sloth, and in folly, that I may apply my heart to true wisdom, by diligence redeem the time lost, and by repentance obtain pardon, for the sake of Jesus Christ. Amen.

1758.

Easter Day.

March 26.

ALMIGHTY and most merciful Father, who hast created me to love and to serve Thee, enable me so to partake of the sacrament in which the death of Jesus Christ is commemorated, that I may henceforward lead a new life in thy faith and fear. Thou, who knowest my frailties and infirmities, strengthen and support me; grant me thy Holy Spirit, that, after all my lapses, I may now continue steadfast in obedience, that, after long habits of negligence and sin, I may, at last, work out my salvation with diligence and constancy; purify my thoughts from pollutions, and fix my affections on things eternal. Much of my time past has been lost in sloth; let not what remains, O Lord, be given me in vain; but let me, from this time, lead a better life, and serve Thee with a quiet mind through Jesus Christ our Lord. Amen.

March 28, 1758.

ALMIGHTY and eternal God, who givest life and takest it away, grant that while Thou shalt prolong my continuance on earth, I may live with a due sense of thy mercy and forbearance, and let the remembrance of her whom thy hand has separated from me, teach me to consider the shortness and uncertainty of life, and to use all diligence to obtain eternal happiness in thy presence. O God, enable me to avoid sloth, and to attend heedfully and constantly to thy word and worship. Whatever was good in the example of my departed wife, teach me to follow; and whatever was amiss give me grace to shun, that my affliction may be sanctified, and that remembering how much every day brings me nearer to the grave, I may every day purify my mind, and amend my life, by the assistance of thy Holy Spirit, till at last I shall be accepted by Thee, for Jesus Christ's sake. Amen.

Sept. 18, horâ primâ matutinâ.

ALMIGHTY and most merciful Father, who yet sparest and yet supportest me, who supportest me in my weakness, and sparest me in my sins, and hast now granted to me to begin another year, enable me to improve the time which is yet before me, to thy glory, and my own salvation. Impress upon my soul such repentance of the days mispent in idleness and folly, that I may henceforward diligently attend to the business of my station in this world, and to all the duties which Thou hast commanded. Let thy Holy Spirit comfort and guide me, that in my passage

through the pains or pleasures of the present state, I may never be tempted to forgetfulness of Thee. Let my life be useful, and my death be happy; let me live according to thy laws, and die with just confidence in thy mercy, for the sake of Jesus Christ our Lord. Amen.

This year I hope to learn diligence.

1759.

Jan. 23.

The day on which my dear mother was buried. Repeated on my fast, with the addition.

ALMIGHTY God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to thy holy word, that I may lose no more opportunities of good. I am sorrowful, O Lord; let not my sorrow be without fruit. Let it be followed by holy resolutions, and lasting amendment, that when I shall die like my mother, I may be received to everlasting life.

I commend, O Lord, so far as it may be lawful, into thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state.

O Lord, grant me thy Holy Spirit, and have mercy upon me for Jesus Christ's sake. Amen.

And, O Lord, grant unto me that am now about to return to the common comforts and business of the world, such moderation in all enjoyments, such diligence in honest labour, and such purity of mind that, amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into thy kingdom of eternal happiness.

I returned thanks for my mother's good example, and implored pardon for neglecting it.

I returned thanks for the alleviation of my sorrow.

The dream of my brother I shall remember.

Jej.

March 24, 1759,
rather 25, after 12 at night.

ALMIGHTY God, heavenly Father, who hast graciously prolonged my life to this time, and by the change of outward things which I am now to make, callest me to a change of inward affections, and to a reformation of my thoughts, words, and practices; vouchsafe, merciful Lord, that this call may not be vain. Forgive me whatever has been amiss in the state which I am now leaving, idleness, and neglect of thy word and worship. Grant me the grace of thy Holy Spirit, that the course which I am now beginning may proceed according to thy laws, and end in the enjoyment of thy favour. Give me, O Lord, pardon and peace, that I may serve Thee with humble confidence, and after this life, enjoy thy presence in eternal happiness.

And, O Lord, so far as it may be lawful for me, I

commend to thy Fatherly goodness, my father, my brother, my wife, my mother. I beseech Thee to look mercifully upon them, and grant them whatever may most promote their present and eternal joy.

O Lord, hear my prayers for Jesus Christ's sake, to whom, with Thee and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.

O Lord, let the change which I am now making in outward things, produce in me such a change of manners, as may fit me for the great change through which my wife has passed.

1760.

Sept. 18.

RESOLVED, D [*eo*] j [*uvante*],

To combat notions of obligation.
To apply to study.
To reclaim imaginations.
To consult the resolves on Tetty's coffin.
To rise early.
To study religion.
To go to church.
To drink less strong liquors.
To keep a journal.
To oppose laziness, by doing what is to be done to-morrow.
Rise as early as I can.
Send for books for Hist. of War.
Put books in order.
Scheme of life.

O ALMIGHTY God, merciful Father, who hast continued my life to another year, grant that I may spend the time which Thou shalt yet give me in such obedience to thy word and will, that, finally, I may obtain everlasting life. Grant that I may repent and forsake my sins before the miseries of age fall upon me; and that while my strength yet remains, I may use it to thy glory and my own salvation, by the assistance of thy Holy Spirit, for Jesus Christ's sake. Amen.

1761.

Easter Eve.

SINCE the communion of last Easter, I have led a life so dissipated and useless, and my terrours and perplexities have so much increased, that I am under great depression and discouragement; yet I purpose to present myself before God to-morrow, with humble hope that he will not break the bruised reed.

Come unto me all ye that travail.

I have resolved, I hope not presumptuously, till I am afraid to resolve again. Yet, hoping in God, I steadfastly purpose to lead a new life. O God, enable me, for Jesus Christ's sake.

My purpose is,

To avoid idleness.

To regulate my sleep as to length and choice of hours.

To set down every day what shall be done the day following.
To keep a journal.
To worship God more diligently.
To go to church every Sunday.
To study the Scriptures.
To read a certain portion every week.

Easter Eve.

ALMIGHTY and most merciful Father, look down upon my misery with pity: strengthen me that I may overcome all sinful habits; grant that I may, with effectual faith, commemorate the death of thy Son Jesus Christ, so that all corrupt desires may be extinguished, and all vain thoughts may be dispelled. Enlighten me with true knowledge, animate me with reasonable hope, comfort me with a just sense of thy love, and assist me to the performance of all holy purposes, that after the sins, errours, and miseries of this world, I may obtain everlasting happiness for Jesus Christ's sake. To whom, &c. Amen.

I hope to attend on God in his ordinances tomorrow.
Trust in God, O my soul. O God, let me trust in Thee.

1762.

March 28.

GOD grant that I may, from this day,
Return to my studies.

Labour diligently.
Rise early.
Live temperately.
Read the Bible.
Go to church.

O GOD, giver and preserver of all life, by whose power I was created, and by whose providence I am sustained, look down upon me with tenderness and mercy; grant that I may not have been created to be finally destroyed; that I may not be preserved to add wickedness to wickedness; but may so repent me of my sins, and so order my life to come, that when I shall be called hence, like the wife whom Thou hast taken from me, I may die in peace, and in thy favour, and be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son our Lord and Saviour. Amen.

1764.

ALMIGHTY and most merciful Father, who by thy son Jesus Christ hast redeemed us from sin and death, grant that the commemoration of his passion may quicken my repentance, increase my hope, and strengthen my faith; that I may lament and forsake my sins; and, for the time which Thou shalt yet grant me, may avoid idleness, and neglect of thy word and worship. Grant me strength to be diligent in the lawful employments which shall be set before me; grant me purity of thoughts, words, and

actions. Grant me to love and study thy word, and to frequent thy worship with pure affection. Deliver and preserve me from vain terrours, and grant that by the grace of the Holy Spirit I may so live, that after this life ended, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Good Friday.

April 20, 1764.

I HAVE made no reformation; I have lived totally useless, more sensual in thought, and more addicted to wine and meat. Grant me, O God, to amend my life, for the sake of Jesus Christ. Amen.

I hope
To put my rooms in order.*
I fasted all day.

April 21, 1764, 3 in the morning.

MY indolence, since my last reception of the Sacrament, has sunk into grosser sluggishness, and my dissipation spread into wilder negligence. My thoughts have been clouded with sensuality; and, except that from the beginning of this year I have in some measure forborn excess of strong drink, my appetites have predominated over my reason. A kind of strange oblivion has overspread me, so that I know not what has become of the last year;

* Disorder I have found one great cause of idleness.

and perceive that incidents and intelligence pass over me without leaving any impression.

This is not the life to which heaven is promised. I purpose to approach the altar again to-morrow. Grant, O Lord, that I may receive the Sacrament with such resolutions of a better life as may by thy grace be effectual, for the sake of Jesus Christ. Amen.

April 21. I read the whole Gospel of St. JOHN. Then sat up till the 22d.

My purpose is from this time,

To reject or expel sensual images, and idle thoughts.

To provide some useful amusement for leisure time.

To avoid idleness.

To rise early.

To study a proper portion of every day.

To worship God diligently.

To read the Scriptures.

To let no week pass without reading some part.

To write down my observations.

I will renew my resolutions made at Tetty's death.

I perceive an insensibility and heaviness upon me. I am less than commonly oppressed with the sense of sin, and less affected with the shame of idleness. Yet I will not despair. I will pray to God for resolution, and will endeavour to strengthen my faith in Christ by commemorating his death.

I prayed for Tett.

Easter Day.

April 22, 1764.

HAVING, before I went to bed, composed the foregoing meditation, and the following prayer; I tried to compose myself, but slept unquietly. I rose, took tea, and prayed for resolution and perseverance. Thought on Tetty, dear poor Tetty, with my eyes full.

I went to church; came in at the first of the Psalms, and endeavoured to attend the service, which I went through without perturbation. After sermon, I recommended Tetty in a prayer by herself; and my father, mother, brother, and Bathurst, in another. I did it only once, so far as it might be lawful for me.

I then prayed for resolution and perseverance to amend my life. I received soon, the communicants were many. At the altar, it occurred to me that I ought to form some resolutions. I resolved, in the presence of God, but without a vow, to repel sinful thoughts, to study eight hours daily, and I think, to go to church every Sunday, and read the Scriptures. I gave a shilling; and seeing a poor girl at the sacrament in a bedgown, gave her privately a crown, though I saw Hart's Hymns in her hand. I prayed earnestly for amendment, and repeated my prayer at home. Dined with Miss W., went to prayers at church; went to ———, spent the evening not pleasantly. Avoided wine, and tempered a very few glasses with sherbet. Came home and prayed.

I saw at the Sacrament a man meanly dressed, whom I have always seen there at Easter.

Easter Day.

Against loose Thoughts and Idleness.

April 22, 1764, at 3 morning.

ALMIGHTY and most merciful Father, who hast created and preserved me, have pity on my weakness and corruption. Deliver me from habitual wickedness and idleness; enable me to purify my thoughts, to use the faculties which Thou hast given me with honest diligence, and to regulate my life by thy holy word.

Grant me, O Lord, good purposes and steady resolution, that I may repent my sins, and amend my life. Deliver me from the distresses of vain terrour, and enable me, by thy grace, to will and to do what may please Thee; that when I shall be called away from this present state, I may obtain everlasting happiness, through Jesus Christ our Lord. Amen.

Sept. 18, 1764, about 6 evening.

THIS is my fifty-sixth birth-day, the day on which I have concluded fifty-five years.

I have outlived many friends. I have felt many sorrows. I have made few improvements. Since my resolution formed last Easter, I have made no advancement in knowledge or in goodness; nor do I recollect that I have endeavoured it. I am dejected, but not hopeless.

O God, for Jesus Christ's sake, have mercy upon me.

7 in the evening.

I went to church, prayed *to be loosed from the chain of my sins.*

I have now spent fifty-five years in resolving; having from the earliest time almost that I can remember, been forming schemes of a better life. I have done nothing; the need of doing therefore is pressing, since the time of doing is short. O God, grant me to resolve aright, and to keep my resolutions, for Jesus Christ's sake. Amen.

Hæc limina vitæ. STAT.

I resolve,

To study the Scriptures; I hope, in the original languages. Six hundred and forty verses every Sunday, will nearly comprise the Scriptures in a year.

To read good books; to study theology.

To treasure in my mind passages for recollection.

To rise early; not later than six, if I can; I hope sooner, but as soon as I can.

To keep a journal, both of employment and of expences. To keep accounts.

To take care of my health, by such means as I have designed.

To set down at night some plan for the morrow.

Last year I prayed on my birth-day, by accommodating the Morning Collect for grace, putting *year* for *day*. This I did this day.

Sept. 18, 1764.

O GOD, heavenly Father, who desirest not the death of a sinner, grant that I may turn from my wickedness and live. Enable me to shake off all impediments of lawful action, and so to order my life, that increase of days may produce increase of grace,

of tranquillity of thought, and vigour in duty. Grant that my resolves may be effectual to a holy life, and a happy death, for Jesus Christ's sake. Amen.

To-morrow I purpose to regulate my room.

1765.

Easter Day.

April 7, about 3 in the morning.

I PURPOSE again to partake of the blessed Sacrament; yet when I consider how vainly I have hitherto resolved, at this annual commemoration of my Saviour's death, to regulate my life by his laws, I am almost afraid to renew my resolutions. Since the last Easter I have reformed no evil habit, my time has been unprofitably spent, and seems as a dream that has left nothing behind. My memory grows confused, and I know not how the days pass over me.

Good Lord, deliver me.

I will call upon God to-morrow for repentance and amendment. O heavenly Father, let not my call be vain, but grant me to desire what may please Thee; and fulfil those desires for Jesus Christ's sake. Amen.

My resolutions, which God perfect, are,

1. To avoid loose thoughts.
2. To rise at eight every morning.

I hope to extend these purposes to other duties; but it is necessary to combat evil habits singly. I purpose to rise at eight, because, though I shall not yet rise early, it will be much earlier than I now

rise, for I often lie till two, and will gain me much time, and tend to a conquest over idleness, and give time for other duties. I hope to rise yet earlier.

ALMIGHTY and most merciful Father, who hatest nothing that Thou hast made, nor desirest the death of a sinner, look down with mercy upon me, and grant that I may turn from my wickedness and live. Forgive the days and years which I have passed in folly, idleness, and sin. Fill me with such sorrow for the time mispent, that I may amend my life according to thy holy word; strengthen me against habitual idleness, and enable me to direct my thoughts to the performance of every duty; that while I live I may serve Thee in the state to which Thou shalt call me, and at last by a holy and happy death be delivered from the struggles and sorrows of this life, and obtain eternal happiness by thy mercy, for the sake of Jesus Christ our Lord. Amen.

O God, have mercy on me.

At church I purpose,

Before I leave the pew, to pray the occasional prayer, and read my resolutions.

To pray for Tetty and the rest.

The like after communion.

At intervals to use the Collects of Fourth after Trinity, and First and Fourth after Epiphany, and to meditate.

This was done, as I purposed, but with some distraction. I came in at the Psalms, and could not

well hear. I renewed my resolutions at the altar. God perfect them! Then I came home. I prayed, and have hope; grant, O Lord, for the sake of Jesus Christ, that my hope may not be vain.

I invited home with me the man whose pious behaviour I had for several years observed on this day, and found him a kind of Methodist, full of texts, but ill-instructed. I talked to him with temper, and offered him twice wine, which he refused. I suffered him to go without the dinner which I had purposed to give him. I thought this day that there was something irregular and particular in his look and gesture; but having intended to invite him to acquaintance, and having a fit opportunity by finding him near my own seat after I had missed him, I did what I at first designed, and am sorry to have been so much disappointed. Let me not be prejudiced hereafter against the appearance of piety in mean persons, who, with indeterminate notions, and perverse or inelegant conversation, perhaps are doing all they can.

At night I used the occasional prayer, with proper Collects.

Before the Study of Law.

September 26, 1765.

ALMIGHTY God, the giver of wisdom, without whose help resolutions are vain, without whose blessing study is ineffectual, enable me, if it be thy will, to attain such knowledge as may qualify me to direct the doubtful, and instruct the ignorant, to prevent

wrongs, and terminate contentions; and grant that I may use that knowledge which I shall attain, to thy glory and my own salvation, for Jesus Christ's sake. Amen.

Engaging in Politicks with H——n.

November 1765

ALMIGHTY God, who art the giver of all wisdom, enlighten my understanding with knowledge of right, and govern my will by thy laws, that no deceit may mislead me, nor temptation corrupt me; that I may always endeavour to do good, and to hinder evil. Amidst all the hopes and fears of this world, take not thy Holy Spirit from me; but grant that my thoughts may be fixed on Thee, and that I may finally attain everlasting happiness, for Jesus Christ's sake. Amen.

1766.

Jan. 1, after 2 in the morning.

ALMIGHTY and most merciful Father, I again appear in thy presence the wretched mispender of another year, which thy mercy has allowed me. O Lord, let me not sink into total depravity, look down upon me, and rescue me at last from the captivity of sin. Impart to me good resolutions, and give me strength and perseverance to perform them. Take not from me thy Holy Spirit, but grant that I may redeem the time lost, and that by temperance and diligence, by sincere repentance and faithful obedience, I may finally obtain everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Study.

Entering Novum Museum.

March 7.

ALMIGHTY and most merciful Father, who hast graciously supplied me with new conveniencies for study, grant that I may use thy gifts to thy glory. Forgive me the time mispent, relieve my perplexities, strengthen my resolution, and enable me to do my duty with vigour and constancy; and when the fears and hopes, the pains and pleasures of this life shall have an end, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Transcribed, June 26, —68.

Sept. 18, 1766, at Streatham.

I have this day completed my fifty-seventh year. O Lord, for Jesus Christ's sake, have mercy upon me.

ALMIGHTY and most merciful Father, who hast granted me to prolong my life to another year, look down upon me with pity. Let not my manifold sins and negligences avert from me thy fatherly regard. Enlighten my mind that I may know my duty; that I may perform it, strengthen my resolution. Let not another year be lost in vain deliberations; let me remember, that of the short life of man, a great part is already past in sinfulness and sloth. Deliver me, gracious Lord, from the bondage of evil customs, and take not from me thy Holy Spirit; but enable me so to spend my remaining days, that, by performing thy will, I may promote thy glory; and grant that after the troubles and disappointments of this mortal state,

I may obtain everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Added,

The Fourteenth S. after Tr.

The Morning Collect.

The beginning of this (day) year.

Purposes,

To keep a journal. To begin this day.

To spend four hours every day in study, and as much more as I can.

To read a portion of the Scriptures in Greek, every Sunday.

To rise at eight.

Oct, 3, —66. Of all this I have done nothing.

I returned from Streatham, Oct. 1, —66, having lived there more than three months.

1767.

Jan. 1, Imâ mane scripsi.

ALMIGHTY and most merciful Father, in whose hand are life and death, as Thou hast suffered me to see the beginning of another year, grant, I beseech Thee, that another year may not be lost in idleness, or squandered in unprofitable employment. Let not sin prevail on the remaining part of life, and take not from me thy Holy Spirit; but as every day brings me nearer to my end, let every day contribute to make my end holy and happy. Enable me, O Lord, to use all enjoyments with due temperance, preserve me from unseasonable and immoderate sleep, and enable me to run with diligence the race that is set before me, that, after the troubles of this life, I may

obtain everlasting happiness, through Jesus Christ our Lord. Amen.

August 2, 1767.

I HAVE been disturbed and unsettled for a long time, and have been without resolution to apply to study or to business, being hindered by sudden snatches.

I have for some days forborn wine and suppers. Abstinence is not easily practised in another's house; but I think it fit to try.

I was extremely perturbed in the night, but have had this day more ease than I expected. D. gr. Perhaps this may be such a sudden relief as I once had by a good night's rest in Fetter-lane.

The shortness of the time which the common order of nature allows me to expect, is very frequently upon my mind. God grant that it may profit me.

August 17, 1767.

FROM that time, by abstinence, I have had more ease. I have read five books of Homer, and hope to end the sixth to-night. I have given Mrs. —— a guinea.

By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me; which I have wanted for all this year, without being able to find any means of obtaining it.

I am now about to receive, with my old friend Kitty Chambers, the sacrament, preparatory to her death. Grant, O God, that it may fit me. I purpose temperance for my resolution. O God, enable me to keep my purpose to thy glory.

5. 32. P. M.

I have communicated with Kitty, and kissed her. I was for some time distracted, but at last more composed. I commended my friends and Kitty. Lucy and I were much affected. Kitty is, I think, going to heaven.

Aug. 17, 1767.

O GOD, grant that I may practise such temperance in meat, drink, and sleep, and all bodily enjoyments, as may fit me for the duties to which Thou shalt call me, and by thy blessing procure me freedom of thought and quietness of mind, that I may so serve Thee in this short and frail life, that I may be received by Thee at my death to everlasting happiness. Take not, O Lord, thy Holy Spirit from me; deliver me not up to vain fears; but have mercy on me for the sake of Jesus Christ our Lord. Amen.

O God, who desirest not the death, &c.
O Lord, grant us increase —
O God, — pardon and peace —
O God, who knowest our necessities —
Our Father —

Sunday, Oct. 18, 1767.

YESTERDAY, Oct. 17, at about ten in the morning, I took my leave for ever of my dear old friend Catherine Chambers, who came to live with my mother about 1724, and has been but little parted

from us since. She buried my father, my brother, and my mother. She is now fifty-eight years old.

I desired all to withdraw, then told her that we were to part for ever; that as Christians, we should part with prayer; and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me; and held up her poor hands, as she lay in bed, with great fervour, while I prayed kneeling by her, nearly in the following words:

ALMIGHTY and most merciful Father, whose loving-kindness is over all thy works, behold, visit, and relieve this thy servant, who is grieved with sickness. Grant that the sense of her weakness may add strength to her faith, and seriousness to her repentance. And grant that by the help of thy Holy Spirit, after the pains and labours of this short life, we may all obtain everlasting happiness, through Jesus Christ our Lord: for whose sake hear our prayers. Amen. Our Father, &c.

I then kissed her. She told me that to part was the greatest pain that she had ever felt, and that she hoped we should meet again in a better place. I expressed, with swelled eyes, and great emotion of tenderness, the same hopes. We kissed, and parted. I humbly hope to meet again, and to part no more.

1768.

Bed-time.

Lent 2.

ALMIGHTY God, who seest that I have no power of myself to help myself; keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

This Prayer may be said before or after the entrance into bed, as a preparative for sleep.

When I transcribed this Prayer, it was my purpose to have made this book * a Collection.

Study of Tongues.

ALMIGHTY God, giver of all knowledge, enable me so to pursue the study of tongues, that I may promote thy glory and my own salvation.

Bless my endeavours as shall seem best unto Thee; and if it shall please Thee to grant me the attainment of my purpose, preserve me from sinful pride; take not thy Holy Spirit from me, but give me a pure heart and humble mind, through Jesus Christ. Amen.

Of this Prayer there is no date, nor can I tell when it was written; but I think it was in

* [A parchment-book containing such of these Prayers as are marked *transcribed.*]

Gough-square, after the Dictionary was ended. I did not study what I then intended.

Transcribed June 26, 1768.

Townmalling, in Kent,
Sept. 18, 1768, at night.

I HAVE now begun the sixtieth year of my life. How the last year has past, I am unwilling to terrify myself with thinking. This day has been past in great perturbation; I was distracted at church in an uncommon degree and my distress has had very little intermission. I have found myself somewhat relieved by reading, which I therefore intend to practise when I am able.

This day it came into my mind to write the history of my melancholy. On this I purpose to deliberate; I know not whether it may not too much disturb me.

I this day read a great part of Pascal's life.

O Lord, who hast safely brought me, &c.

ALMIGHTY and most merciful Father, Creator and Preserver of mankind, look down with pity upon my troubles and maladies. Heal my body, strengthen my mind, compose my distraction, calm my inquietude, and relieve my terrours; that if it please Thee, I may run the race that is set before me with peace, patience, constancy, and confidence. Grant this, O Lord, and take not from me thy Holy

Spirit, but pardon and bless me, for the sake of Jesus Christ our Lord.

1769.

January 1.

I AM now about to begin another year: how the last has past, it would be in my state of weakness, perhaps not prudent too solicitously to recollect. God will, I hope, turn my sufferings to my benefit, forgive me whatever I have done amiss, and having vouchsafed me great relief, will by degrees heal and restore both my mind and body; and permit me, when the last year of my life shall come, to leave the world in holiness and tranquillity.

I am not yet in a state to form many resolutions; I purpose, and hope to rise early in the morning, at eight, and by degrees at six; eight being the latest hour to which bed-time can be properly extended; and six the earliest that the present system of life requires.

ALMIGHTY and most merciful Father, who hast continued my life from year to year, grant that by longer life I may become less desirous of sinful pleasures, and more careful of eternal happiness. As age comes upon me, let my mind be more withdrawn from vanity and folly, more enlightened with the knowledge of thy will, and more invigorated with resolution to obey it. O Lord, calm my thoughts, direct my desires, and fortify my purposes. If it

shall please Thee, give quiet to my latter days, and so support me with thy grace, that I may die in thy favour, for the sake of Jesus Christ our Lord. Amen.

Safely brought us to the beginning of this year, &c.

September 18, 1769.

THIS day completes the sixtieth year of my age. What I have done, and what I have left undone, the unsettled state of my mind makes all endeavours to think improper. I hope to survey my life with more tranquillity, in some part of the time which God shall grant me.

The last year has been wholly spent in a slow progress of recovery. My days are easier, but the perturbation of my nights is very distressful. I think to try a lower diet. I have grown fat too fast. My lungs seem encumbered, and my breath fails me, if my strength is in any unusual degree exerted, or my motion accelerated. I seem to myself to bear exercise with more difficulty than in the last winter. But though I feel all those decays of body, I have made no preparation for the grave. What shall I do to be saved?

ALMIGHTY and most merciful Father, I now appear in thy presence, laden with the sins, and accountable for the mercies of another year. Glory be to Thee, O God, for the mitigation of my troubles, and for the hope of health both of mind and body which Thou hast vouchsafed me. Most merciful Lord, if it seem good unto Thee, compose my mind, and relieve my diseases; enable me to perform the duties of my station, and so to serve Thee, as

that, when my hour of departure from this painful life shall be delayed no longer, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

O LORD, without whose help all the purposes of man are vain, enable me to use such temperance as may heal my body, and strengthen my mind, and enable me to serve Thee. Grant this, O Lord, for the sake of Jesus Christ our Saviour. Amen.

Who hast safely brought me, &c.

Sept. 19, 1769.

YESTERDAY, having risen from a disturbed and wearisome night, I was not much at rest the whole day. I prayed with the collect, *to the beginning*, in the night and in the morning. At night I composed my prayer, and wrote my reflection. Reviewing them, I found them both weakly conceived and imperfectly expressed, and corrected the prayer this morning. I am glad that I have not omitted my annual practice. I hope that by rigid temperance, and moderate exercise, I may yet recover. I used the prayer again at night, and am now to begin, by the permission of God, my sixty-first year.

November 5, 1769.

ALMIGHTY God, merciful Father, whose providence is over all thy works, look down with pity

upon the diseases of my body, and the perturbations of my mind. Give thy blessing, O Lord, to the means which I shall use for my relief, and restore ease to my body, and quiet to my thoughts. Let not my remaining life be made useless by infirmities; neither let health, if Thou shalt grant it, be employed by me in disobedience to thy laws; but give me such a sense of my pains as may humble me before Thee; and such remembrance of thy mercy as may produce honest industry, and holy confidence. And, O Lord, whether Thou ordainest my days to be past in ease or anguish, take not from me thy Holy Spirit; but grant that I may attain everlasting life, for the sake of Jesus Christ our Lord. Amen.

This I found January 11, 1772; and believe it written when I began to live on milk. I grew worse with forbearance of solid food.

1770.

January 1, primâ mane.

ALMIGHTY God, by whose mercy I am permitted to behold the beginning of another year, succour with thy help, and bless with thy favour, the creature whom Thou vouchsafest to preserve. Mitigate, if it shall seem best unto Thee, the diseases of my body, and compose the disorders of my mind. Dispel my terrours; and grant, that the time which Thou shalt yet allow me, may not pass unprofitably away. Let not pleasure seduce me, idleness lull me, or misery depress me. Let me perform to thy glory,

and the good of my fellow-creatures, the work which Thou shalt yet appoint me; and grant, that as I draw nearer to my dissolution, I may, by the help of thy Holy Spirit, feel my knowledge of Thee increased, my hope exalted, and my faith strengthened; that, when the hour which is coming shall come, I may pass by a holy death to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Wednesday, March 28, 1770.

THIS is the day on which, in 1752, I was deprived of poor dear Tetty. Having left off the practice of thinking on her with some particular combinations, I have recalled her to my mind of late less frequently; but when I recollect the time in which we lived together, my grief for her departure is not abated; and I have less pleasure in any good that befals me, because she does not partake it. On many occasions, I think what she would have said or done. When I saw the sea at Brighthelmstone, I wished for her to have seen it with me. But with respect to her, no rational wish is now left, but that we may meet at last where the mercy of God shall make us happy, and perhaps make us instrumental to the happiness of each other. It is now eighteen years.

April 14, 1770.

THIS week is Passion Week.

I have for some weeks past been much afflicted with the lumbago, or rheumatism in the loins, which often passes to the muscles of the belly, where it causes equal, if not greater pain. In the day the

sunshine mitigates it; and in cold or cloudy weather, such as has for some time past remarkably prevailed, the heat of a strong fire suspends it. In the night it is so troublesome, as not very easily to be borne. I lie wrapped in flannel, with a very great fire near my bed; but whether it be that a recumbent posture increases the pain, or that expansion by moderate warmth excites what a great heat dissipates, I can seldom remain in bed two hours at a time without the necessity of rising to heat the parts affected at the fire.

One night, between the pain and the spasms in my stomach, I was insupportably distressed. On the next night, I think, I laid a blister to my back, and took opium; my night was tolerable, and, from that time, the spasms in my stomach, which disturbed me for many years, and for two past harassed me almost to distraction, have nearly ceased; I suppose the breast is relaxed by the opium.

Having passed Thursday in Passion Week, at Mr. Thrale's, I came home on Friday morning, that I might pass the day unobserved; I had nothing but water, once in the morning, and once at bedtime. I refused tea, after some deliberation, in the afternoon. They did not press it. I came home late, and was unwilling to carry my rheumatism to the cold church in the morning, unless that were rather an excuse made to myself. In the afternoon I went to church, but came late, I think at the Creed. I read Clarke's Sermon on the death of Christ, and the Second Epistle to Timothy in Greek, but rather hastily. I then went to Thrale's, and had a very tedious and pain-

ful night. But the spasms in my throat are gone; and, if either the pain, or the opiate which the pain enforced, has stopped them, the relief is very cheaply purchased. The pain harasses me much; yet many have the disease, perhaps, in a much higher degree, with want of food, fire, and covering, which I find thus grievous, with all the succours that riches and kindness can buy and give.

On Saturday I was not hungry, and did not eat much breakfast. There was a dinner and company, at which I was persuaded or tempted to stay. At night I came home, sat up, and composed the Prayer; and having ordered the maid to make the fire in my chamber, at eight went to rest, and had a tolerable night.

Easter Day.

April 15, 1770, in the morning.

ALMIGHTY and everlasting God, who hast preserved me, by thy fatherly care, through all the years of my past life, and now permittest me again to commemorate the sufferings and merits of our Lord and Saviour Jesus Christ; grant me so to partake of this Holy Rite, that the disquiet of my mind may be appeased, that my faith may be increased, my hope strengthened, and my life regulated by thy will. Make me truly thankful for that portion of health which thy mercy has restored, and enable me to use the remains of life to thy glory and my own salvation. Take not from me, O Lord, thy Holy Spirit; extinguish in my mind all sinful and inordinate desires; let me resolve to do that which is right; and let me,

by thy help, keep my resolutions. Let me, if it be best for me, at last know peace and comfort; but whatever state of life Thou shalt appoint me, let me end it by a happy death, and enjoy eternal happiness in thy presence, for the sake of Jesus Christ our Lord. Amen.

Easter Day.

1 in the afternoon.

I AM just returned from the communion, having been very little interrupted in my duty by bodily pain.

I was very early at church, and used this Prayer, I think, before service, with proper Collects. I was composed during the service. I went to the table to hear the prefatory part of the office, then returned to my pew, and tried to settle some resolutions.

I resolved to form, this day, some plan for reading the Scriptures.

To rise by eight, or earlier.

To form a plan for the regulation of my daily life.

To excite in myself such a fervent desire of pleasing God, as should suppress all other passions.

I prayed through all the collects of meditation, with some extemporary prayers; recommended my friends, living and dead. When I returned to the table, I staid till most had communicated, and in the mean time tried to settle my mind; prayed against bad and troublesome thoughts; resolved to oppose sudden incursions of them; and, I think, had —— thrown into my mind at the general con-

fession. When I went first to the table, the particular series of my thoughts I cannot recollect.

When I came home I returned thanks, by accommodating the General Thanksgiving; and used this Prayer again, with the Collects, after receiving. I hope God has heard me.

Shall I ever receive the Sacrament with tranquillity? Surely the time will come.

Some vain thoughts stole upon me while I stood near the table: I hope I ejected them effectually, so as not to be hurt by them.

I went to prayers at seven, having fasted; read the two Morning Lessons in Greek. At night I read Clarke's Sermon of the Humiliation of our Saviour.

---

1 Sunday after Easter.

I HAVE been recovering from my rheumatism slowly yet sensibly; but the last week has produced little good. Uneasy nights have tempted me to lie long in the morning. But when I wake in the night, the release which still continues from the spasms in my throat, gives me great comfort.

The plan which I formed for reading the Scriptures, was to read 600 verses in the Old Testament, and 200 in the New, every week.

The Old Testament in any language, the New in Greek.

This day I began to read the Septuagint, but read only 230 verses, the nine first chapters of Genesis.

On this evening I repeated the Prayer for Easter Day, changing the future tense to the past.

June 1, 1770.

EVERY man naturally persuades himself that he can keep his resolutions, nor is he convinced of his imbecility but by length of time and frequency of experiment. This opinion of our own constancy is so prevalent, that we always despise him who suffers his general and settled purpose to be overpowered by an occasional desire. They, therefore, whom frequent failures have made desperate, cease to form resolutions; and they who are becoming cunning, do not tell them. Those who do not make them are very few, but of their effect little is perceived; for scarcely any man persists in a course of life planned by choice, but as he is restrained from deviation by some external power. He who may live as he will, seldom lives long in the observation of his own rules. I never yet saw a regular family, unless it were that of Mrs. Harriot's, nor a regular man, except Mr. ——, whose exactness I know only by his own report, and Psalmanazar, whose life was, I think, uniform.

1771.

Easter Day.

March 31.

ALMIGHTY and most merciful Father, I am now about to commemorate once more, in thy presence, the redemption of the world by our Lord and Saviour thy Son Jesus Christ. Grant, O most merciful God,

that the benefit of his sufferings may be extended to me. Grant me faith, grant me repentance. Illuminate me with thy Holy Spirit, enable me to form good purposes, and to bring these purposes to good effect. Let me so dispose my time, that I may discharge the duties to which Thou shalt vouchsafe to call me; and let that degree of health, to which thy mercy has restored me, be employed to thy glory. O God, invigorate my understanding, compose my perturbations, recall my wanderings, and calm my thoughts; that having lived while Thou shalt grant me life, to do good and to praise Thee, I may, when thy call shall summon me to another state, receive mercy from Thee, for Jesus Christ's sake. Amen.

Sept. 18. 1771, 9 at night.

I AM now come to my sixty-third year. For the last year I have been slowly recovering both from the violence of my last illness, and, I think, from the general disease of my life. My breath is less obstructed, and I am more capable of motion and exercise. My mind is less encumbered, and I am less interrupted in mental employment. Some advances, I hope, have been made towards regularity. I have missed church since Easter only two Sundays, both which, I hope, I have endeavoured to supply by attendance on divine worship in the following week. Since Easter, my evening devotions have been lengthened. But indolence and indifference has been neither conquered nor opposed. No plan of study has been pursued or formed, except that I have commonly read every week, if not on

Sunday, a stated portion of the New Testament in Greek. But what is most to be considered, I have neither attempted nor formed any scheme of life by which I may do good, and please God.

One great hindrance is want of rest; my nocturnal complaints grow less troublesome towards morning; and I am tempted to repair the deficiencies of the night. I think, however, to try to rise every day by eight, and to combat indolence as I shall obtain strength. Perhaps Providence has yet some use for the remnant of my life.

ALMIGHTY and everlasting God, whose mercy is over all thy works, and who hast no pleasure in the death of a sinner, look with pity upon me, succour and preserve me; enable me to conquer evil habits, and surmount temptations. Give me grace so to use the degree of health which Thou hast restored to my mind and body, that I may perform the task Thou shalt yet appoint me. Look down, O gracious Lord, upon my remaining part of life; grant, if it please Thee, that the days few or many which Thou shalt yet allow me, may pass in reasonable confidence, and holy tranquillity. Withhold not thy Holy Spirit from me, but strengthen all good purposes, till they shall produce a life pleasing to Thee. And when Thou shalt call me to another state, forgive me my sins, and receive me to happiness, for the sake of Jesus Christ our Lord. Amen.

Safely brought us, &c.

Sept. 23, 1771.

ON the 18th, in the morning, before I went to bed, I used the general prayer [" beginning of this year"] and when I rose. I came home from Mr. Thrale's that I might be more master of my hours. I went to church in the morning, but came in to the Litany. I have gone voluntarily to church on the week day but few times in my life. I think to mend.

At night I composed and used the prayer, which I have used since in my devotions one morning. Having been somewhat disturbed, I have not yet settled in any plan, except that yesterday I began to learn some verses in the Greek Testament for a Sunday's recital. I hope, by trust in God, to amend my life.

1772.

Jan. 1, 2 in the morning.

ALMIGHTY God, who hast permitted me to see the beginning of another year, enable me so to receive thy mercy, as that it may raise in me stronger desires of pleasing Thee by purity of mind and holiness of life. Strengthen me, O Lord, in good purposes, and reasonable meditations. Look with pity upon all my disorders of mind, and infirmities of body. Grant that the residue of my life may enjoy such degrees of health as may permit me to be useful, and that I may live to thy glory; and, O merciful Lord, when it shall please Thee to call me from the present state, enable me to die in confidence of

thy mercy, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

To rise in the morning.

Easter Eve.

April 18, 1772.

I AM now again preparing, by divine mercy, to commemorate the death of my gracious Redeemer, and to form, as God shall enable me, resolutions and purposes of a better life.

When I review the last year, I am able to recollect so little done, that shame and sorrow, though perhaps too weakly, come upon me; yet I have been generally free from local pain, and my strength has seemed gradually to increase. But my sleep has generally been unquiet, and I have not been able to rise early. My mind is unsettled, and my memory confused. I have of late turned my thoughts, with a very useless earnestness, upon past incidents. I have yet got no command over my thoughts; an unpleasing incident is almost certain to hinder my rest; this is the remainder of my last illness. By sleepless or unquiet nights, and short days, made short by late rising, the time passes away uncounted and unheeded. Life so spent is useless.

I hope to cast my time into some stated method.

To let no hour pass unemployed.

To rise by degrees more early in the morning.

To keep a journal.

I have, I think, been less guilty of neglecting public worship than formerly. I have commonly on Sun-

day gone once to church, and if I have missed, have reproached myself.

I have exerted rather more activity of body. These dispositions I desire to improve.

I resolved, last Easter, to read within the year, the whole Bible, a very great part of which I had never looked upon. I read the Greek Testament without construing, and this day concluded the Apocalypse. I think that no part was missed.

My purpose of reading the rest of the Bible was forgotten, till I took by chance the resolutions of last Easter in my hand.

I began it the first day of Lent; and, for a time, read with some regularity. I was then disturbed or seduced, but finished the Old Testament last Thursday.

I hope to read the whole Bible once a year, as long as I live.

Yesterday I fasted, as I have always or commonly done since the death of Tetty. The fast was more painful than it has formerly been, which I imputed to some medicinal evacuations in the beginning of the week, and to a meal of cakes on the foregoing day. I cannot now fast as formerly.

I devoted this week to the perusal of the Bible, and have done little secular business. I am this night easier than is customary on this anniversary, but am not sensibly enlightened.

Easter Day.

After 12 at night.

THE day is now begun, on which I hope to begin a new course ὡσπερ ἀφ' ὑσπλήγγων.

My hopes are from this time,

To rise early.
To waste less time.
To appropriate something to charity.

Easter.

ALMIGHTY GOD, merciful Father, who hatest nothing that Thou hast made, look down with pity upon my sinfulness and weakness. Strengthen, O Lord, my mind; deliver me from needless terrours; enable me to correct all inordinate desires, to eject all evil thoughts, to reform all sinful habits, and so to amend my life, that when at the end of my days Thou shalt call me hence, I may depart in peace, and be received into everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

---

9 in the morning.

GLORY be to Thee, O Lord God, for the deliverance which Thou hast granted me from diseases of mind and body. Grant, O gracious God, that I may employ the powers which Thou vouchsafest me to thy glory, and the salvation of my soul, for the sake of Jesus Christ. Amen.

April 26, 1772.

I WAS some way hindered from continuing this contemplation in the usual manner, and therefore try, at the distance of a week, to review the last Sunday. I went to church early, having first, I think, used my prayer. When I was there, I had very little perturbation of mind. During the usual time of meditation, I considered the Christian duties under the three principles of soberness, righteousness, and godliness; and purposed to forward godliness by the *annual perusal of the Bible;* righteousness *by settling something for charity,* and soberness *by early hours.* I commended as usual, with preface of permission, and, I think, mentioned Bathurst. I came home, and found Paoli and Boswell waiting for me. What devotions I used after my return home, I do not distinctly remember. I went to prayers in the evening; and, I think, entered late.

I have this week endeavoured every day but one, to rise early, and have tried to be diligent; but have not performed what I required from myself.

On Good Friday, I paid Peyton without requiring work.

Since Easter 1771, I have added a Collect to my evening devotion.

I have been less indulgent to corporeal inactivity. But have done little with my mind.

It is a comfort to me, that at last, in my sixty-third year, I have attained to know, even thus hastily, confusedly, and imperfectly, what my Bible contains.

May the good God increase and sanctify my knowledge.

I have never yet read the Apocrypha. When I was a boy, I have read or heard Bel and the Dragon, Susanna, some of Tobit, perhaps all; some at least of Judith, and some of Ecclesiasticus; and, I suppose, the Benedicite. I have some time looked into the Maccabees, and read a chapter containing the question, *Which is the strongest?** I think in Esdras.

In the afternoon of Easter Day, I read Pococke's Commentary.

I have this last week scarcely tried to read, nor have I read any thing this day.

I have had my mind weak and disturbed for some weeks past.

Having missed church in the morning, I went this evening, and afterwards sat with Southwell.

Having not used the prayer, except on the day of communion; I will offer it this night, and hope to find mercy. On this day little has been done, and this is now the last hour. In life little has been done, and life is very far advanced. Lord have mercy upon me.

1773.

January 1, mane 1h. 33m.

ALMIGHTY God, by whose mercy my life has been yet prolonged to another year, grant that thy mercy may not be vain. Let not my years be mul-

[* 1 Esdras, chap. iii. ver. 10, &c.]

plied to increase my guilt; but as age advances, let me become more pure in my thoughts, more regular in my desires, and more obedient to thy laws. Let not the cares of the world distract me, nor the evils of age overwhelm me. But continue and increase thy loving kindness towards me; and when Thou shalt call me hence, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Good Friday.

April 9.

On this day I went twice to church, and Boswell was with me. I had forborn to attend divine service for some time in the winter, having a cough which would have interrupted both my own attention and that of others; and when the cough grew less troublesome I did not regain the habit of going to church, though I did not wholly omit it. I found the service not burdensome nor tedious, though I could not hear the lessons. I hope in time to take pleasure in public worship.

On this whole day I took nothing of nourishment but one cup of tea without milk; but the fast was very inconvenient. Towards night I grew fretful and impatient, unable to fix my mind, or govern my thoughts; and felt a very uneasy sensation both in my stomach and head, compounded, as it seemed, of laxity and pains.

From this uneasiness, of which when I was not asleep I was sensible all night, I was relieved in the morning by drinking tea, and eating the soft part of a penny loaf.

This I have set down for future observation.

Saturday, April 10, I dined on cakes, and found myself filled and satisfied.

Saturday, 10. Having offered my prayers to God, I will now review the last year.

Of the spring and summer, I remember that I was able in those seasons to examine and improve my Dictionary, and was seldom withheld from the work but by my own unwillingness. Of my nights I have no distinct remembrance, but believe that, as in many foregoing years, they were painful and restless.

O God, grant that I may not mispend or lose the time which Thou shalt yet allow me. For Jesus Christ's sake, have mercy upon me.

My purpose is to attain, in the remaining part of the year, as much knowledge as can easily be had of the Gospels and Pentateuch. Concerning the Hebrew I am in doubt. I hope likewise to enlarge my knowledge of divinity, by reading, at least once a week, some sermon, or small theological tract, or some portion of a larger work.

To this important and extensive study, my purpose is to appropriate (liberè) part of every Sunday, holyday, Wednesday, and Friday, and to begin with the Gospels. Perhaps I may not be able to study the Pentateuch before next year.

My general resolution, to which I humbly implore the help of God, is to methodize my life, to resist sloth. I hope from this time to keep a journal.

N. B. On Friday I read the first of Mark, and Clarke's Sermon on Faith.

On Saturday I read little, but wrote the foregoing account, and the following Prayer.

April 10, near midnight.

ALMIGHTY God, by whose mercy I am now about to commemorate the death of my Redeemer, grant that from this time I may so live, as that his death may be efficacious to my eternal happiness; enable me to conquer all evil customs; deliver me from evil and vexatious thoughts; grant me light to discover my duty, and grace to perform it. As my life advances, let me become more pure, and more holy. Take not from me thy Holy Spirit, but grant that I may serve Thee with diligence and confidence; and when Thou shalt call me hence, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Easter Sunday.

April 11, 1773.

I HAD more disturbance in the night than has been customary for some weeks past. I rose before nine in the morning, and prayed and drank tea. I came, I think, to church in the beginning of the prayers. I did not distinctly hear the Psalms, and found that I had been reading the Psalms for Good Friday. I went through the Litany, after a short disturbance, with tolerable attention.

After sermon, I perused my Prayer in the pew, then went nearer the altar, and being introduced into another pew, used my Prayer again, and recommended my relations, with Bathurst and Boothby, then my wife again by herself. Then I went nearer the altar, and read the Collects chosen for

meditation. I prayed for Salisbury, and, I think, the Thrales. I then communicated with calmness, used the Collect for Easter Day, and returning to the first pew, prayed my Prayer the third time. I came home; again used my Prayer and the Easter Collect. Then went into the study to Boswell, and read the Greek Testament. Then dined, and when Boswell went away, ended the four first chapters of St. Matthew, and the Beatitudes of the fifth.

I then went to Evening Prayers, and was composed.

I gave the pew-keepers each five shillings and threepence.

April 12, near one in the morning. I used my Prayer, with my ordinary devotions, and hope to lead henceforward a better life.

Friday, June 18, 1773.

THIS day, after dinner, died Mrs. Salisbury; she had for some days almost lost the power of speaking. Yesterday, as I touched her hand, and kissed it, she pressed my hand between her two hands, which she probably intended as the parting caress. At night her speech returned a little; and she said, among other things, to her daughter, I have had much time, and, I hope, I have used it. This morning being called about nine to feel her pulse, I said at parting, God bless you, for Jesus Christ's sake. She smiled, as pleased. She had her senses perhaps to the dying moment.

July 22, —73.

THIS day I found this book,* with the resolutions; some of which I had forgotten, but remembered my design of reading the Pentateuch and Gospels, though I have not pursued it.

Of the time past since these resolutions were made, I can give no very laudable account. Between Easter and Whitsuntide, having always considered that time as propitious to study, I attempted to learn the Low Dutch language; my application was very slight, and my memory very fallacious, though whether more than in my earlier years, I am not very certain. My progress was interrupted by a fever, which, by the imprudent use of a small print, left an inflammation in my useful eye, which was not removed but by two copious bleedings, and the daily use of catharticks for a long time. The effect yet remains.

My memory has been for a long time very much confused. Names, and persons, and events, slide away strangely from me. But I grow easier.

The other day looking over old papers, I perceived a resolution to rise early always occurring. I think I was ashamed, or grieved, to find how long and how often I had resolved, what yet, except for about one half year, I have never done. My nights are now such as give me no quiet rest; whether I have not lived resolving till the possibility of performance is past, I know not. God help me, I will yet try.

* [A Book, in which this, and the preceding Meditations on Good Friday and Easter Sunday are written.]

Talisker, in Skie,
Sept. 24, 1773.

ON last Saturday was my sixty-fourth birth-day. I might perhaps have forgotten it, had not Boswell told me of it; and, what pleased me less, told the family at Dunvegan.

The last year is added to those of which little use has been made. I tried in the summer to learn Dutch, and was interrupted by an inflammation in my eye. I set out in August on this journey to Skie. I find my memory uncertain, but hope it is only by a life immethodical and scattered. Of my body, I do not perceive that exercise, or change of air, has yet either increased the strength or activity. My nights are still disturbed by flatulencies.

My hope is, for resolution I dare no longer call it, to divide my time regularly, and to keep such a journal of my time, as may give me comfort in reviewing it. But, when I consider my age, and the broken state of my body, I have great reason to fear lest death should lay hold upon me, while I am yet only designing to live. But I have yet hope.

ALMIGHTY GOD, most merciful Father, look down upon me with pity. Thou hast protected me in childhood and youth; support me, Lord, in my declining years. Preserve me from the dangers of sinful presumption. Give me, if it be best for me, stability of purposes, and tranquillity of mind. Let the year which I have now begun be spent to thy

glory, and to the furtherance of my salvation. Take not from me thy Holy Spirit, but, as death approaches, prepare me to appear joyfully in thy presence, for the sake of Jesus Christ our Lord. Amen.

1774.

Jan. 1, near 2 in the morning.

ALMIGHTY GOD, merciful Father, who hatest nothing that Thou hast made, but wouldest that all should be saved, have mercy upon me. As Thou hast extended my life, increase my strength, direct my purposes, and confirm my resolution, that I may truly serve Thee, and perform the duties which Thou shalt allot me.

Relieve, O gracious Lord, according to thy mercy, the pains and distempers of my body, and appease the tumults of my mind. Let my faith and obedience increase as my life advances; and let the approach of death incite my desire to please Thee, and invigorate my diligence in good works, till at last, when Thou shalt call me to another state, I shall lie down in humble hope, supported by thy Holy Spirit, and be received to everlasting happiness, through Jesus Christ our Lord. Amen.

The beginning, &c.

I hope,

To read the Gospels before Easter.

To rise at eight.

To be temperate in food.

THIS year has passed with so little improvement, that I doubt whether I have not rather impaired than

increased my learning. To this omission, some external causes have contributed. In the winter I was distressed by a cough; in the summer an inflammation fell upon my useful eye, from which it has not yet, I fear, recovered; in the autumn I took a journey to the Hebrides, but my mind was not free from perturbation: yet the chief cause of my deficiency has been a life immethodical and unsettled, which breaks all purposes, confounds and suppresses memory, and perhaps leaves too much leisure to imagination. O Lord, have mercy upon me.

January 9, 1774.

1775.

Maunday Thursday, April 13.

Of the use of time, or of my commendation of myself, I thought no more; but lost life in restless nights and broken days, till this week awakened my attention.

This year has passed with very little improvement, perhaps with diminution of knowledge. Much time I have not left; infirmities oppress me. But much remains to be done. I hope to rise at eight, or sooner in the morning.

Good Friday, April 14, 1775.

Boswell came in before I was up. We breakfasted; I only drank tea, without milk or bread. We went to church, saw Dr. Wetherel in the pew, and, by his desire, took him home with us. He did not

go very soon, and Boswell staid. Boswell and I went to church, but came very late. We then took tea, by Boswell's desire; and I eat one bun, I think, that I might not seem to fast ostentatiously. Boswell sat with me till night; we had some serious talk. When he went, I gave Francis some directions for preparation to communicate. Thus has passed, hitherto, this awful day.

10° 30′. P. M.

WHEN I look back upon resolutions of improvement and amendment, which have year after year been made and broken, either by negligence, forgetfulness, vicious idleness, casual interruption, or morbid infirmity; when I find that so much of my life has stolen unprofitably away, and that I can descry by retrospection scarcely a few single days properly and vigorously employed; why do I yet try to resolve again? I try, because reformation is necessary, and despair is criminal; I try, in humble hope of the help of God.

As my life has, from my earliest years, been wasted in a morning bed, my purpose is from Easter-day to rise early, not later than eight.

11° 15′. P. M. D. j.

Easter Eve, April 15, 1775.

I ROSE more early than is common, after a night disturbed by flatulencies, though I had taken so little. I prayed, but my mind was unsettled, and I did not fix upon the book. After the bread and tea

I trifled, and about three ordered coffee and buns for my dinner. I find more faintness and uneasiness in fasting than I did formerly.

While coffee was preparing, Collier came in, a man whom I had not seen for more than twenty years, but whom I consulted about Macky's books. We talked of old friends and past occurrences, and eat and drank together.

I then read a little in the Testament, and tried Fiddes's Body of Divinity, but did not settle.

I then went to Evening Prayer, and was tolerably composed. At my return I sat a while, then retired, but found reading uneasy.

11 P. M.

These two days in which I fasted, I have not been sleepy, though I rested ill.

Easter Day.

April 16, 1775.

ALMIGHTY GOD, heavenly Father, whose mercy is over all thy works, look with pity on my miseries and sins. Suffer me to commemorate, in thy presence, my redemption by thy Son Jesus Christ. Enable me so to repent of my mispent time, that I may pass the residue of my life in thy fear, and to thy glory. Relieve, O Lord, as seemeth best unto Thee, the infirmities of my body, and the perturbation of my mind. Fill my thoughts with awful love of thy goodness, with just fear of thine anger, and with humble confidence in thy mercy. Let me study thy laws, and labour in the duties which Thou shalt set before me. Take not from me thy Holy Spirit, but

incite in me such good desires, as may produce diligent endeavours after thy glory and my own salvation; and when, after hopes and fears, and joys and sorrows, Thou shalt call me hence, receive me to eternal happiness, for the sake of Jesus Christ our Lord. Amen.

Collier is dead. April 7, 1776.

Transcribed from a former book, with a slight emendation or two. With that book I parted, perhaps unnecessarily, by a catch.

September 18, 1775.

O GOD, by whom all things were created and are sustained, who givest and takest away, in whose hands are life and death, accept my imperfect thanks for the length of days which Thou hast vouchsafed to grant me; impress upon my mind such repentance of the time mispent in sinfulness and negligence, that I may obtain forgiveness of all my offences; and so calm my mind, and strengthen my resolutions, that I may live the remaining part of my life in thy fear, and with thy favour. Take not thy Holy Spirit from me; but let me so love thy laws, and so obey them, that I may finally be received to eternal happiness, through Jesus Christ our Lord. Amen.

Composed at Calais, in a sleepless night, and used before the morn at Nôtre Dame. Written at St. Omer's.

1776.

January 1.

ALMIGHTY God, merciful Father, who hast permitted me to see the beginning of another year, grant that the time which Thou shalt yet afford me, may be spent to thy glory, and the salvation of my own soul. Strengthen all good resolutions, and take not from me thy Holy Spirit, but have mercy upon me, and shed thy blessing both on my soul and body, for the sake of Jesus Christ our Lord. Amen.

Easter Day.

April 7.

THE time is again at which, since the death of my poor dear Tetty, on whom God have mercy, I have annually commemorated the mystery of Redemption, and annually purposed to amend my life. My reigning sin, to which perhaps many others are appendant, is waste of time, and general sluggishness, to which I was always inclined, and, in part of my life, have been almost compelled by morbid melancholy and disturbance of mind. Melancholy has had in me its paroxysms and remissions, but I have not improved the intervals, nor sufficiently resisted my natural inclination, or sickly habits. I will resolve, henceforth, to rise at eight in the morning, so far as resolution is proper, and will pray that God will strengthen me. I have begun this morning.

Though for the past week I have had an anxious design of communicating to-day, I performed no particular act of devotion, till on Friday I went to

church. My design was to pass part of the day in exercises of piety, but Mr. Boswell interrupted me; of him, however, I could have rid myself, but poor Thrale, *orbus et exspes*, came for comfort, and sat till seven, when we all went to church.

In the morning I had at church some radiations of comfort.

I fasted, though less rigorously than at other times. I, by negligence, poured milk into the tea, and, in the afternoon, drank one dish of coffee with Thrale; yet at night, after a fit of drowsiness, I felt myself very much disordered by emptiness, and called for tea, with peevish and impatient eagerness. My distress was very great.

Yesterday, I do not recollect that to go to church came into my thoughts; but I sat in my chamber, preparing for preparation: interrupted, I know not how. I was near two hours at dinner.

I go now with hope,

To rise in the morning at eight.

To use my remaining time with diligence.

To study more accurately the Christian Religion.

ALMIGHTY and most merciful Father, who hast preserved me, by thy tender forbearance, once more to commemorate thy love in the redemption of the world; grant that I may so live the residue of my days, as to obtain thy mercy when Thou shalt call me from the present state. Illuminate my thoughts with knowledge, and inflame my heart with holy desires. Grant me to resolve well, and keep my resolutions; take not from me thy Holy Spirit, but in life and in

death have mercy on me, for Jesus Christ's sake. Amen.

Acts of Forgiveness.

P. M. In the pew I read my Prayer, and commended my friends, and those that died this year. At the altar I was generally attentive; some thoughts of vanity came into my mind while others were communicating; but I found, when I considered them, that they did not tend to irreverence of God. At the altar I renewed my resolutions. When I received, some tender images struck me. I was so mollified by the concluding address to our Saviour, that I could not utter it. The communicants were mostly women. At intervals I read collects, and recollected, as I could, my Prayer. Since my return, I have said it. 2 P. M.

May 21, 1776.

These resolutions I have not practised nor recollected. O God, grant me to begin now, for Jesus Christ's sake. Amen.

July 25, 1776.

O God, who hast ordained that whatever is to be desired, should be sought by labour, and who, by thy blessing, bringest honest labour to good effect; look with mercy upon my studies and endeavours. Grant me, O Lord, to design only what is lawful and right; and afford me calmness of mind, and steadiness of purpose, that I may so do thy will in this short life, as to obtain happiness in the world to come, for the sake of Jesus Christ our Lord. Amen.

When I purposed to apply vigorously to study, particularly of the Greek and Italian tongues.

1777.

January 1, 2 P. M.

ALMIGHTY LORD, merciful Father, vouchsafe to accept the thanks which I now presume to offer Thee, for the prolongation of my life. Grant, O Lord, that as my days are multiplied, my good resolutions may be strengthened, my power of resisting temptations increased, and my struggles with snares and obstructions invigorated. Relieve the infirmities both of my mind and body. Grant me such strength as my duties may require, and such diligence as may improve those opportunities of good that shall be offered me. Deliver me from the intrusion of evil thoughts. Grant me true repentance of my past life; and as I draw nearer and nearer to the grave, strengthen my faith, enliven my hope, extend my charity, and purify my desires; and so help me by thy Holy Spirit, that when it shall be thy pleasure to call me hence, I may be received to everlasting happiness, for the sake of thy Son Jesus Christ our Lord. Amen.

Our Father—

March 28.

THIS day is Good Friday. It is likewise the day on which my poor Tetty was taken from me.

My thoughts were disturbed in bed. I remembered that it was my wife's dying day, and begged pardon for all our sins, and commended her; but resolved to mix little of my own sorrows or cares with the great solemnity. Having taken only tea without milk, I went to church; had time, before

service, to commend my wife, and wished to join quietly in the service, but I did not hear well, and my mind grew unsettled and perplexed. Having rested ill in the night, I slumbered at the sermon, which, I think, I could not, as I sat, perfectly hear.

I returned home, but could not settle my mind. At last I read a chapter. Then went down, about six or seven, and eat two cross-buns, and drank tea. Fasting for some time has been uneasy, and I have taken but little.

At night I had some ease. L. D. I had prayed for pardon and peace.

I slept in the afternoon.

29, Easter Eve.

I ROSE, and again prayed, with reference to my departed wife. I neither read nor went to church, yet can scarcely tell how I have been hindered. I treated with booksellers on a bargain, but the time was not long.

30, Easter Day, 1mâ mane.

THE day is now come again, in which, by a custom which since the death of my wife I have by the divine assistance always observed, I am to renew the great covenant with my Maker and my Judge. I humbly hope to perform it better. I hope for more efficacy of resolution, and more diligence of endeavour. When I survey my past life, I discover nothing but a barren waste of time, with

some disorders of body, and disturbances of the mind very near to madness, which I hope He that made me, will suffer to extenuate many faults, and excuse many deficiencies. Yet much remains to be repented and reformed. I hope that I refer more to God than in former times, and consider more what submission is due to his dispensations. But I have very little reformed my practical life; and the time in which I can struggle with habits cannot be now expected to be long. Grant, O God, that I may no longer resolve in vain, or dream away the life which thy indulgence gives me, in vacancy and uselessness.

9nâ mane.

I WENT to bed about two, had a disturbed night, though not so distressful as at some other times.

ALMIGHTY and most merciful Father, who seest all our miseries, and knowest all our necessities, look down upon me, and pity me. Defend me from the violent incursions of evil thoughts, and enable me to form and keep such resolutions as may conduce to the discharge of the duties which thy providence shall appoint me; and so help me by thy Holy Spirit, that my heart may surely there be fixed where true joys are to be found, and that I may serve Thee with pure affection and a cheerful mind. Have mercy upon me, O God, have mercy upon me; years and infirmities oppress me, terrour and anxiety beset me. Have mercy upon me, my Creator and my Judge. In all dangers protect me, in all perplexities relieve and free me, and so help me

by thy Holy Spirit, that I may now so commemorate the death of thy Son our Saviour Jesus Christ, as that when this short and painful life shall have an end, I may, for his sake, be received to everlasting happiness. Amen.

April 6, 1777.

By one strange hindrance or another, I have been withheld from the continuation of my thoughts to this day, the Sunday following Easter-day.

On Easter-day I was at church early, and there prayed over my Prayer, and commended Tetty and my other friends. I was for some time much distressed, but at last obtained, I hope, from the God of Peace, more quiet than I have enjoyed for a long time. I had made no resolution, but as my heart grew lighter, my hopes revived, and my courage increased; and I wrote with my pencil in my Common Prayer Book,

Vita ordinanda.
Biblia legenda.
Theologiæ opera danda.
Serviendum et lætandum.

I then went to the altar, having, I believe, again read my Prayer. I then went to the table and communicated, praying for some time afterwards; but the particular matter of my Prayer I do not remember.

I dined, by an appointment, with Mrs. Gardiner, and passed the afternoon with such calm gladness of mind as it is very long since I felt before. I came home, and began to read the Bible. I

passed the night in such sweet uninterrupted sleep, as I have not known since I slept at Fort Augustus.

On Monday I dined with Sheward, on Tuesday with Paradise. The mornings have been devoured by company, and one intrusion has, through the whole week, succeeded to another.

At the beginning of the year I proposed to myself a scheme of life, and a plan of study; but neither life has been rectified, nor study followed. Days and months pass in a dream; and I am afraid that my memory grows less tenacious, and my observation less attentive. If I am decaying, it is time to make haste. My nights are restless and tedious, and my days drowsy. The flatulence which torments me, has sometimes so obstructed my breath, that the act of respiration became not only voluntary but laborious in a decumbent posture. By copious bleeding I was relieved, but not cured.

I have this year omitted church on most Sundays, intending to supply the deficience in the week. So that I owe twelve attendances on worship. I will make no more such superstitious stipulations, which entangle the mind with unbidden obligations.

My purpose once more, O Thou merciful Creator, that governest all our hearts and actions, βιοτὴς ὄιηκα κυβερνῶν, let not my purpose be vain:—

My purpose once more is,

To rise at eight.

To keep a journal.

To read the whole Bible, in some language, before Easter.

To gather the arguments for Christianity.
To worship God more frequently in public.

Ashbourn, Sept. 18, 1777.

ALMIGHTY and most merciful Father, who hast brought me to the beginning of another year, grant me so to remember thy gifts, and so to acknowledge thy goodness, as that every year and day which Thou shalt yet grant me, may be employed in the amendment of my life, and in the diligent discharge of such duties as thy providence shall allot me. Grant me, by thy grace, to know and to do what Thou requirest. Give me good desires, and remove those impediments which may hinder them from effect. Forgive me my sins, negligences, and ignorances; and when at last Thou shalt call me to another life, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1778.

Good Friday.

April 17.

IT has happened this week, as it never happened in Passion Week before, that I have never dined at home, and I have therefore neither practised abstinence nor peculiar devotion.

This morning before I went to bed I enlarged my prayers, by adding some Collects with reference to the day. I rested moderately, and rose about nine, which is more early than is usual. I think I added something to my morning Prayers. Bos-

well came in to go to church; we had tea, but I did not eat. Talk lost our time, and we came to church late, at the Second Lesson. My mind has been for some time feeble and impressible, and some trouble it gave me in the morning; but I went with some confidence and calmness through the prayers.

In my return from church, I was accosted by Edwards, an old fellow-collegian, who had not seen me since 1729. He knew me, and asked if I remembered one Edwards; I did not at first recollect the name, but gradually, as we walked along, recovered it, and told him a conversation that had passed at an alehouse between us. My purpose is to continue our acquaintance.

We sat till the time of worship in the afternoon, and then came again late, at the Psalms. Not easily, I think, hearing the sermon, or not being attentive, I fell asleep. When we came home we had tea, and I eat two buns, being somewhat uneasy with fasting, and not being alone. If I had not been observed, I should probably have fasted.

Easter Day.

April 19, after 12 at night.

O Lord, have mercy upon me.

Yesterday (18) I rose late, having not slept ill. Having promised a dedication, I thought it necessary to write: but for some time neither wrote nor read. Langton came in and talked. After dinner I wrote. At tea Boswell came in. He staid till near twelve.

I purposed to have gone in the evening to church, but missed the hour.

Edwards observed how many we have outlived. I hope, yet hope, that my future life shall be better than my past.

From the year 1752, the year in which my poor dear Tetty died, upon whose soul may God have had mercy for the sake of Jesus Christ, I have received the sacrament every year at Easter. My purpose is to receive it now. O Lord God, for the sake of Jesus Christ, make it effectual to my salvation.

My purposes are,

To study divinity, particularly the evidences of Christianity.

To read the New Testament over in the year, with more use than hitherto of commentators.

To be diligent in my undertakings.

To serve and trust God, and be cheerful.

ALMIGHTY and most merciful Father, suffer me once more to commemorate the death of thy Son Jesus Christ, my Saviour and Redeemer, and make the memorial of his death profitable to my salvation, by strengthening my faith in his merits, and quickening my obedience to his laws. Remove from me, O God, all inordinate desires, all corrupt passions, and all vain terrours, and fill me with zeal for thy glory, and with confidence in thy mercy. Make me to love all men, and enable me to use thy gifts, whatever Thou shalt bestow, to the benefit of my fellow-creatures. So lighten the weight of years, and so mitigate the afflictions of disease, that I may con-

tinue fit for thy service, and useful in my station. And so let me pass through this life, by the guidance of thy Holy Spirit, that at last I may enter into eternal joy, through Jesus Christ our Lord. Amen.

HAVING gone to bed about two, I rose about nine, and, having prayed, went to church. I came early and used this prayer. After sermon I again used my prayer; the Collect for the day I repeated several times, at least the petitions. I recommended my friends. At the altar I prayed earnestly, and when I came home, prayed for pardon and peace; repeated my own prayer, and added the petitions of the Collect.

O God, have mercy upon me, for the sake of Jesus Christ. Amen.

At my return home, I returned thanks for the opportunity of communion.

I was called down to Mrs. Nollikens. Boswell came in; then dinner. After dinner, which I believe was late, I read the First Epistle to Thess.; then went to Evening Prayers; then came to tea, and afterwards tried *Vossius de Baptismo.* I was sleepy.

Monday, April 20, 1778.

AFTER a good night, as I am forced to reckon, I rose seasonably, and prayed, using the Collect for yesterday.

In reviewing my time from Easter 1777, I found a very melancholy and shameful blank. So little

has been done, that days and months are without any trace. My health has, indeed, been very much interrupted. My nights have been commonly, not only restless, but painful and fatiguing. My respiration was once so difficult, that an asthma was suspected. I could not walk, but with great difficulty, from Stowhill to Greenhill. Some relaxation of my breast has been procured, I think, by opium, which, though it never gives me sleep, frees my breast from spasms.

I have written a little of the Lives of the Poets. I think with all my usual vigour. I have made sermons, perhaps as readily as formerly. My memory is less faithful in retaining names, and I am afraid in retaining occurrences. Of this vacillation and vagrancy of mind, I impute a great part to a fortuitous and unsettled life, and therefore purpose to spend my time with more method.

This year, the 28th of March, passed away without memorial. Poor Tetty, whatever were our faults and failings, we loved each other. I did not forget thee yesterday. Couldest thou have lived!——

I am now, with the help of God, to begin a new life.

1779.

Jan. 1, before 1 in the morning.

ALMIGHTY GOD, merciful Father, who hast granted to me the beginning of another year, grant that I may employ thy gifts to thy glory, and my own salvation. Excite me to amend my life; give

me good resolutions, and enable me to perform them. As I approach the grave, let my faith be invigorated, my hope exalted, and my charity enlarged. Take not from me thy Holy Spirit; but in the course of my life protect me, in the hour of death sustain me, and finally receive me to everlasting happiness, for the sake of Jesus Christ. Amen.

Good Friday.

April 2.

AFTER a night restless and oppressive, I rose this morning somewhat earlier than is usual; and having taken tea, which was very necessary to compose the disorder in my breast, having eaten nothing, I went to church with Boswell. We came late; I was able to attend the Litany with little perturbation. When we came home I began the First to the Thess., having prayed by the Collect for the right use of the Scriptures. I gave Boswell *Les Pensées de Pascal*, that he might not interrupt me. I did not, I believe, read very diligently; and before I had read far, we went to church again; I was again attentive. At home I read again, then drank tea, with a bun and an half, thinking myself less able to fast than at former times; and then concluded the Epistle. Being much oppressed with drowsiness, I slept about an hour by the fire.

11 P. M.

I AM now to review the last year, and find little but dismal vacuity, neither business nor pleasure; much intended, and little done. My health is

much broken; my nights afford me little rest. I have tried opium, but its help is counterbalanced with great disturbance; it prevents the spasms, but it hinders sleep. O God, have mercy on me.

Last week I published [the first part of] the Lives of the Poets, written, I hope, in such a manner as may tend to the promotion of piety.

In this last year I have made little acquisition; I have scarcely read any thing. I maintain Mrs. —— and her daughter. Other good of myself I know not where to find, except a little charity.

But I am now in my seventieth year; what can be done, ought not to be delayed.

Easter Eve.

April 3, 1779, 11 P. M.

THIS is the time of my annual review, and annual resolution. The review is comfortless, little done. Part of the Life of Dryden and the Life of Milton have been written; but my mind has neither been improved nor enlarged. I have read little, almost nothing. And I am not conscious that I have gained any good, or quitted any evil habits.

Of resolutions I have made so many, with so little effect, that I am almost weary, but by the help of God, am not yet hopeless. Good resolutions must be made and kept. I am almost seventy years old, and have no time to lose. The distressful restlessness of my nights, makes it difficult to settle the course of my days. Something, however, let me do.

Easter Day.

April 4, 1779.

I ROSE about half an hour after nine, transcribed the prayer written last night; and by neglecting to count time sat too long at breakfast, so that I came to church at the First Lesson. I attended the Litany pretty well; but in the pew could not hear the communion service, and missed the prayer for the church militant. Before I went to the altar, I prayed the occasional prayer. At the altar I commended my Θ Φ, and again prayed the prayer; I then prayed the Collects, and again my own prayer by memory. I left out a clause. I then received, I hope with earnestness; and while others received sat down; but thinking that posture, though usual, improper, I rose and stood. I prayed again, in the pew, but with what prayer I have forgotten.

When I used the occasional prayer at the altar, I added a general purpose,

To avoid idleness.

I gave two shillings to the plate.

Before I went I used, I think, my prayer, and endeavoured to calm my mind. After my return I used it again, and the Collect for the day. Lord have mercy upon me.

I have for some nights called Francis to prayers, and last night discoursed with him on the sacrament.

Easter Day.

April 4, 1779.

Purposes,
To rise at eight, or as soon as I can.
To read the Scriptures.
To study religion.

ALMIGHTY God, by thy merciful continuance of my life, I come once more to commemorate the sufferings and death of thy Son Jesus Christ, and to implore that mercy which, for his sake, Thou shewest to sinners. Forgive me my sins, O Lord, and enable me to forsake them. Ease, if it shall please Thee, the anxieties of my mind, and relieve the infirmities of my body. Let me not be disturbed by unnecessary terrours, and let not the weakness of age make me unable to amend my life. O Lord, take not from me thy Holy Spirit, but receive my petitions, succour and comfort me, and let me so pass the remainder of my days, that when Thou shalt call me hence, I may enter into eternal happiness, through Jesus Christ our Lord. Amen.

Sept. 18, 1779, H. P. M. 12mâ.

ALMIGHTY God, Creator of all things, in whose hands are life and death, glory be to Thee for all thy mercies, and for the prolongation of my life to the common age of man. Pardon me, O gracious God, all the offences which in the course of seventy years I have committed against thy Holy Laws, and all negligences of those duties which Thou hast required. Look with pity upon me, take not from me thy Holy Spirit, but enable me to pass the days which Thou

shalt yet vouchsafe to grant me, in thy fear, and to thy glory; and accept, O Lord, the remains of a mispent life, that when Thou shalt call me to another state, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Epsom.

My purpose is to communicate at least thrice a year.
To study the Scriptures.
To be diligent.

1780.

Jan. 1, H. 1, A. M.

Almighty God, my Creator and Preserver, by whose mercy my life has been continued to the beginning of another year, grant me, with increase of days increase of holiness; that as I live longer, I may be better prepared to appear before Thee, when Thou shalt call me from my present state.

Make me, O Lord, truly thankful for the mercy which Thou hast vouchsafed to shew me through my whole life; make me thankful for the health which Thou hast restored in the last year, and let the remains of my strength and life be employed to thy glory and my own salvation.

Take not, O Lord, thy Holy Spirit from me; enable me to avoid or overcome all that may hinder my advancement in godliness; let me be no longer idle, no longer sinful; but give me rectitude of thought and constancy of action, and bring me at last to ever-

lasting happiness, for the sake of Jesus Christ our Lord and Saviour. Amen.

Sunday June 18.

IN the morning of this day last year, I perceived the remission of those convulsions in my breast, which had distressed me for more than twenty years. I returned thanks at church for the mercy granted me, which has now continued a year.

Thanksgiving.

ALMIGHTY GOD, our Creator and Preserver, from whom proceedeth all good, enable me to receive with humble acknowledgment of thy unbounded benignity, and with due consciousness of my own unworthiness, that recovery and continuance of health which Thou hast granted me, and vouchsafe to accept the thanks which I now offer. Glory be to Thee, O Lord, for this and all thy mercies. Grant, I beseech Thee, that the health and life which Thou shalt yet allow me, may conduce to my eternal happiness. Take not from me thy Holy Spirit; but so help and bless me, that when Thou shalt call me hence, I may obtain pardon and salvation, for the sake of Jesus Christ our Lord. Amen.

Sept. 18, 1780.

I AM now beginning the seventy-second year of my life, with more strength of body and greater vigour of mind than I think is common at that age. But though the convulsions in my breast are relieved, my sleep is seldom long. My nights are wakeful,

and therefore I am sometimes sleepy in the day. I have been attentive to my diet, and have diminished the bulk of my body. I have not at all studied, nor written diligently. I have Swift and Pope yet to write; Swift is just begun.

I have forgotten or neglected my resolutions or purposes, which I now humbly and timorously renew. Surely I shall not spend my whole life with my own total disapprobation. Perhaps God may grant me now to begin a wiser and a better life.

ALMIGHTY God, my Creator and Preserver, who hast permitted me to begin another year, look with mercy upon my wretchedness and frailty. Rectify my thoughts, relieve my perplexities, strengthen my purposes, and reform my doings. Let increase of years bring increase of faith, hope, and charity. Grant me diligence in whatever work thy providence shall appoint me. Take not from me thy Holy Spirit, but let me pass the remainder of the days which Thou shalt yet allow me, in thy fear and to thy glory; and when it shall be thy good pleasure to call me hence, grant me, O Lord, forgiveness of my sins, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1781.

Jan. 2.

I WAS yesterday hindered by my old disease of mind, and therefore begin to-day.

Jan. 1.

HAVING sat in my chamber till the year began, I used my accommodation of the Morning Prayer *to the beginning of this year*, and slept remarkably well, though I had supped liberally. In the morning I went to church. Then I wrote letters for Mrs. Desmoulins; then went to Streatham, and had many stops. At night I took wine, and did not sleep well.

Jan. 2, 1781.

I ROSE according to my resolution, and am now to begin another year; I hope with amendment of life. I will not despair. Help me, help me, O my God.

My hope is,

To rise at eight or sooner.

To read the Bible through this year, in some language.

To keep a journal.

To study religion.

To avoid idleness.

ALMIGHTY God, merciful Father, who hast granted me such continuance of life, that I now see the beginning of another year, look with mercy upon me; as Thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by thy help so to regulate my future life, that I may obtain mercy when I appear before Thee through the merits of Jesus Christ. Enable

me, O Lord, to do my duty with a quiet mind; and take not from me thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ, Amen.

Good Friday.

April 13, 1781.

I FORGOT my prayer and resolutions, till two days ago I found this paper.

Some time in March I finished the Lives of the Poets, which I wrote in my usual way, dilatorily and hastily, unwilling to work, and working with vigour and haste.

On Wednesday 11, was buried my dear friend Thrale, who died on Wednesday 4; and with him were buried many of my hopes and pleasures. About five, I think, on Wednesday morning he expired; I felt almost the last flutter of his pulse, and looked for the last time upon the face that for fifteen years had never been turned upon me but with respect or benignity. Farewell. May God, that delighteth in mercy, have had mercy on thee.

I had constantly prayed for him some time before his death.

The decease of him, from whose friendship I had obtained many opportunities of amusement, and to whom I turned my thoughts as to a refuge from misfortunes, has left me heavy. But my business is with myself.

September 18.

My first knowledge of Thrale was in 1765. I enjoyed his favour for almost a fourth part of my life.

Easter Eve.

April 14, 1781.

On Good Friday I took, in the afternoon, some coffee and buttered cake; and to-day, I had a little bread at breakfast, and potatoes and apples in the afternoon, the tea with a little toast; but I find myself feeble and unsustained, and suspect that I cannot bear to fast so long as formerly.

This day I read some of Clarke's Sermons. I hope that since my last communion I have advanced, by pious reflections, in my submission to God and my benevolence to man; but I have corrected no external habits, nor have kept any of the resolutions made in the beginning of the year; yet I hope still to be reformed, and not to lose my whole life in idle purposes. Many years are already gone irrevocably past, in useless misery; that what remains may be spent better, grant, O God.

By this awful festival is particularly recommended newness of life: and a new life I will now endeavour to begin, by more diligent application to useful employment, and more frequent attendance on public worship.

I again, with hope of help from the God of mercy, resolve,

To avoid idleness.

To read the Bible.

To study religion.

Almighty God, merciful Father, by whose protection I have been preserved, and by whose clemency

I have been spared, grant that the life which Thou hast so long continued may be no longer wasted in idleness, or corrupted by wickedness. Let my future purposes be good, and let not my good purposes be vain. Free me, O Lord, from vain terrours, and strengthen me in diligent obedience to thy laws. Take not from me thy Holy Spirit, but enable me so to commemorate the death of my Saviour Jesus Christ, that I may be made partaker of his merits; and may finally, for his sake, obtain everlasting happiness. Amen.

Easter Sunday.

1781.

I ROSE after eight, and breakfasted; then went early to church, and before service read the prayer for the Church Militant. I commended my Θ * friends, as I have formerly done. I was one of the last that communicated. When I came home I was hindered by visitants, but found time to pray before dinner. God, send thy blessing upon me.

Monday, April 16.

AT night I had some mental vellications, or revulsions. I prayed in my chamber with Frank, and read the first Sunday in the Duty of Man in which I had, till then, only looked by compulsion or by chance.

This day I repeated my prayer, and hope to be heard.

* Sic MS. [My deceasd friends.]

I have, I thank God, received the Sacrament every year at Easter since the death of my poor dear Tetty. I once felt some temptation to omit it, but I was preserved from compliance. This was the thirtieth Easter.

June 22, 1781.

ALMIGHTY GOD, who art the giver of all good, enable me to remember with due thankfulness the comforts and advantages which I have enjoyed by the friendship of Henry Thrale, for whom, so far as is lawful, I humbly implore thy mercy in his present state. O Lord, since Thou hast been pleased to call him from this world, look with mercy on those whom he has left; continue to succour me by such means as are best for me, and repay to his relations the kindness which I have received from him; protect them in this world from temptations and calamities, and grant them happiness in the world to come, for Jesus Christ's sake. Amen.

September 2, 1781.

WHEN Thrale's health was broken, for many months I think before his death, which happened April 4, I constantly mentioned him in my prayers; and after his death, have made particular supplication for his surviving family to this day.

September 18.

THIS is my seventy-third birth-day, an awful day. I said a preparatory prayer last night, and waking

early, made use, in the dark, as I sat up in bed, of the prayer [beginning of this year]. I rose, breakfasted, and gave thanks at church for my creation, preservation, and redemption. As I came home, I thought I had never begun any period of life so placidly. I read the Second Epistle to the Thessalonians, and looked into Hammond's Notes. I have always been accustomed to let this day pass unnoticed, but it came this time into my mind that some little festivity was not improper. I had a dinner, and invited Allen and Levet.

What has passed in my thoughts on this anniversary, is in stitched book K.*

My purposes are the same as on the first day of this year, to which I add hope of

More frequent attendance on public worship.

Participation of the Sacrament at least three times a year.

Sept. 18, Vesp. 10° 40', circ.

ALMIGHTY and most merciful Father, who hast added another year to my life, and yet permittest me to call upon Thee, grant that the remaining days which Thou shalt yet allow me, may be past in thy fear and to thy glory. Grant me good resolutions and steady perseverance. Relieve the diseases of my body, and compose the disquiet of my mind. Let me at last repent and amend my life; and, O Lord, take not from me thy Holy Spirit, but assist my amendment, and accept my repentance, for the sake of Jesus Christ. Amen.

* This Book is not in the Editor's possession.

Sunday, October 14, 1781.
(Properly Monday morning.)

I AM this day about to go by Oxford and Birmingham to Lichfield and Ashbourne. The motives of my journey I hardly know. I omitted it last year, and am not willing to miss it again. Mrs. Aston will be glad, I think, to see me. We are both old, and if I put off my visit, I may see her no more; perhaps she wishes for another interview. She is a very good woman.

Hector is likewise an old friend, the only companion of my childhood that passed through the school with me. We have always loved one another. Perhaps we may be made better by some serious conversation, of which however I have no distinct hope.

At Lichfield, my native place, I hope to show a good example, by frequent attendance on public worship.

At Ashbourne, I hope to talk seriously with ——.

1782.

March 18.

HAVING been, from the middle of January, distressed by a cold which made my respiration very laborious, and from which I was but little relieved by being blooded three times; having tried to ease the oppression of my breast by frequent opiates, which kept me waking in the night and drowsy the next day, and subjected me to the tyranny of vain imaginations; having to all this added frequent catharticks, sometimes with mercury, I at last persuaded Dr. Laurence, on Thurs-

day March 14, to let me bleed more copiously. Sixteen ounces were taken away, and from that time my breath has been free, and my breast easy. On that day I took little food, and no flesh. On Thursday night I slept with great tranquillity. On the next night (15) I took diacodium, and had a most restless night. Of the next day I remember nothing, but that I rose in the afternoon, and saw Mrs. Lennox and Sheward.

Sunday 17. I lay late, and had only Palfrey to dinner. I read part of Waller's Directory, a pious rational book; but in any except a very regular life difficult to practise.

It occurred to me, that though my time might pass unemployed, no more should pass uncounted, and this has been written to-day, in consequence of that thought. I read a Greek chapter, prayed with Francis, which I now do commonly, and explained to him the Lord's Prayer, in which I find connection not observed, I think, by the expositors. I made punch for myself and my servants, by which, in the night, I thought both my breast and imagination disordered.

March 18. I rose late, looked a little into books. Saw Miss Reynolds and Miss Thrale and Nicolaida; afterwards Dr. Hunter came for his catalogue. I then dined on tea, &c.; then read over part of Dr. Laurence's book "De Temperamentis," which seems to have been written with a troubled mind.

My mind has been for some time much disturbed. The peace of God be with me.

I hope to-morrow to finish Laurence, and to write to Mrs. Aston, and to Lucy.

19. I rose late. I was visited by Mrs. Thrale, Mr. Cotton, and Mr. Crofts. I took Laurence's paper in my hand, but was chill; having fasted yesterday, I was hungry, and dined freely, then slept a little, and drank tea; then took candles, and wrote Aston to and Lucy, then went on with Laurence, of which little remains. I prayed with Francis.

Mens sedatior, laus Deo.

To-morrow Shaw comes. I think to finish Laurence, and write to Langton.

Poor Laurence has almost lost the sense of hearing; and I have lost the conversation of a learned, intelligent, and communicative companion, and a friend whom long familiarity has much endeared. Laurence is one of the best men whom I have known.

Nostrum omnium miserere Deus.

20. Shaw came; I finished reading Laurence. I dined liberally. Wrote a long letter to Langton, and designed to read, but was hindered by Strahan. The ministry is dissolved. I prayed with Francis, and gave thanks

To-morrow—To Mrs. Thrale—To write to Hector—To Dr. Taylor.

21. I went to Mrs. Thrale. Mr. Cox and Paradise met me at the door, and went with me in the coach. Paradise's Loss. In the evening wrote to Hector. At night there were eleven visitants.

Conversation with Mr. Cox. When I waked I saw the penthouses covered with snow.

22. I spent the time idly. Mens turbata. In the afternoon it snowed. At night I wrote to Taylor about the pot, and to Hamilton about the Fœdera.

23. I came home, and found that Desmoulins had, while I was away, been in bed. Letters from Langton and Boswell. I promised L——— six guineas.

24, Sunday. I rose not early. Visitors, Allen, Davis, Windham, Dr. Horsley. Dinner at Strahan's. Came home and chatted with Williams, and read Romans ix. in Greek.

To-morrow begin again to read the Bible; put rooms in order; copy L——'s letter. At night I read 11 p. and something more, of the Bible, in fifty-five minutes.

26, Tu. I copied L——'s letter. Then wrote to Mrs. Thrale. Cox visited me. I sent home Dr. Laurence's papers, with notes. I gave D—— a guinea, and found her a gown.

27, W. — At Harley-street. Bad nights — in the evening Dr. Bromfield and his family — Merlin's steelyard given me.

28, Th. I came home. Sold Rymer for Davies; wrote to Boswell. Visitors, Dr. Percy, Mr Crofts. I have, in ten days, written to Aston, Lucy, Hector, Langton, Boswell; perhaps to all by whom my letters are desired.

The weather, which now begins to be warm, gives me great help. I have hardly been at church this year; certainly not since the 15th of January.

My cough and difficulty of breath would not permit it.

This is the day on which, in 1752, dear Tetty died. I have now uttered a prayer of repentance and contrition; perhaps Tetty knows that I prayed for her. Perhaps Tetty is now praying for me. God help me. Thou, God, art merciful, hear my prayers, and enable me to trust in Thee.

We were married almost seventeen years, and have now been parted thirty.

I then read 11 p. from Ex. 36 to Lev. 7. I prayed with Fr. and used the prayer for Good Friday.

29, Good Friday. After a night of great disturbance and solicitude, such as I do not remember, I rose, drank tea, but without eating, and went to church. I was very composed, and coming home, read Hammond on one of the Psalms for the day. I then read Leviticus. Scott came in. A kind letter from Gastrel. I read on, then went to evening prayers, and afterwards drank tea, with buns; then read till I finished Leviticus 24 pages et sup.

To write to Gastrel to-morrow.

To look again into Hammond.

30, Sat. Visitors, Paradise, and I think Horsley. Read 11 pages of the Bible. I was faint; dined on herrings and potatoes. At prayers, I think, in the evening. I wrote to Gastrel, and received a kind letter from Hector. At night Lowe. Pr. with Francis.

31, Easter Day. Read 15 pages of the Bible. Cætera alibi.

At the Table.

ALMIGHTY God, by whose mercy I am now permitted to commemorate my Redemption by our Lord Jesus Christ; grant that this awful remembrance may strengthen my faith, enliven my hope, and increase my charity; that I may trust in Thee with my whole heart, and do good according to my power. Grant me the help of thy Holy Spirit, that I may do thy will with diligence, and suffer it with humble patience; so that when Thou shalt call me to judgment, I may obtain forgiveness and acceptance, for the sake of Jesus our Lord and Saviour. Amen.

At Departure, or at Home.

GRANT, I beseech Thee, merciful Lord, that the designs of a new and better life, which by thy grace I have now formed, may not pass away without effect. Incite and enable me, by thy Holy Spirit, to improve the time which Thou shalt grant me; to avoid all evil thoughts, words, and actions; and to do all the duties which Thou shalt set before me. Hear my prayer, O Lord, for the sake of Jesus Christ. Amen.

These Prayers I wrote for Mrs. Lucy Porter*, in the latter end of the year 1782, and transcribed them October 9, 1784.

* Daughter-in-law to Dr. Johnson, she died at Lichfield, in 1786.

On leaving Mr. Thrale's Family.

October 6, 1782.

ALMIGHTY GOD, Father of all mercy, help me, by thy grace, that I may with humble and sincere thankfulness remember the comforts and conveniences which I have enjoyed at this place, and that I may resign them with holy submission, equally trusting in thy protection when Thou givest and when Thou takest away. Have mercy upon me, O Lord, have mercy upon me.

To thy fatherly protection, O Lord, I commend this family. Bless, guide, and defend them, that they may so pass through this world, as finally to enjoy in thy presence everlasting happiness, for Jesus Christ's sake. Amen.

O Lord, so far as, &c.—Thrale.

October 7.

I WAS called early. I packed up my bundles, and used the foregoing Prayer, with my morning devotions somewhat, I think, enlarged. Being earlier than the family, I read St. Paul's farewell in the Acts, and then read fortuitously in the Gospels, which was my parting use of the library.

1776.

September 6.

I had just heard of Williams's death.

ALMIGHTY and most merciful Father, who art the Lord of life and death, who givest and who takest

away, teach me to adore thy providence, whatever Thou shalt allot me; make me to remember, with due thankfulness, the comforts which I have received from my friendship with Anna Williams*. Look upon her, O Lord, with mercy, and prepare me, by thy grace, to die with hope, and to pass by death to eternal happiness, through Jesus Christ our Lord. Amen.

1784.

Easter Day.

April 11.

ALMIGHTY GOD, my Creator and my Judge, who givest life and takest it away, enable me to return sincere and humble thanks for my late deliverance from imminent death; so govern my future life by thy Holy Spirit, that every day which Thou shalt permit to pass over me, may be spent in thy service, and leave me less tainted with wickedness, and more submissive to thy will.

Enable me, O Lord, to glorify Thee for that knowledge of my corruption, and that sense of thy wrath, which my disease and weakness and danger awakened in my mind. Give me such sorrow as may purify my heart, such indignation as may quench all confidence in myself, and such repentance as may, by the intercession of my Redeemer, obtain pardon. Let the commemoration of the sufferings and death of thy Son, which I am now by thy favour once more permitted to make, fill me with faith, hope, and charity. Let

* [This Lady, who was afflicted with blindness, lived many years with Dr. Johnson, and died in his house. She wrote several Poems, which were published in one volume 4to. 1766.]

my purposes be good, and my resolutions unshaken; and let me not be hindered or distracted by vain and useless fears, but through the time which yet remains, guide me by thy Holy Spirit, and finally receive me to everlasting life, for the sake of Jesus Christ our Lord and Saviour. Amen.

Against inquisitive and perplexing Thoughts.

August 12, 1784.

O LORD, my Maker and Protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which Thou hast required. When I behold the works of thy hands, and consider the course of thy providence, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please Thee to continue me in this world, where much is to be done, and little to be known, teach me, by thy Holy Spirit, to withdraw my mind from unprofitable and dangerous enquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted, let me serve Thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul which Thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen.

Ashbourne, August 28, 1784.

ALMIGHTY and most merciful Father, who afflictest not willingly the children of men, and by

whose holy will ——— now languishes in sickness and pain, make, I beseech Thee, this punishment effectual to those gracious purposes for which Thou sendest it; let it, if I may presume to ask, end not in death, but in repentance; let him live to promote thy kingdom on earth, by the useful example of a better life; but if thy will be to call him hence, let his thoughts be so purified by his sufferings, that he may be admitted to eternal happiness. And, O Lord, by praying for him, let me be admonished to consider my own sins, and my own danger, to remember the shortness of life, and to use the time which thy mercy grants me to thy glory and my own salvation, for the sake of Jesus Christ our Lord. Amen.

[The following Prayer was composed and used by Doctor Johnson previous to his receiving the Sacrament of the Lord's Supper, on Sunday, December 5, 1784.]

ALMIGHTY and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time*, the death of thy Son Jesus Christ our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in his merits, and thy mercy; enforce and accept my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends;

* He died the 13th following.

have mercy upon all men Support me, by thy Holy Spirit, in the days of weakness, and at the hour of death; and receive me, at my death, to everlasting happiness, for the sake of Jesus Christ. Amen.

[The following Meditations and Prayers have no dates in the MS.]

I DID not, this week, labour my preparation so much as I have sometimes done. My mind was not very quiet; and an anxious preparation makes the duty of the day formidable and burdensome. Different methods suit different states of mind, body, and affairs. I rose this day, and prayed, then went to tea, and afterwards composed the Prayer, which I formed with great fluency. I went to church; came in at the Psalms; could not hear the reader in the lessons, but attended the prayers with tranquillity.

To read the New Testament once a year in Greek.

Receiving the Sacrament,

I profess my faith in Jesus.

I declare my resolution to obey him.

I implore, in the highest act of worship, grace to keep these resolutions.

I hope to rise to a new life this day.

On the 17th, Mr. Chamier took me away with him from Streatham. I left the servants a guinea for my health, and was content enough to escape into

a house where my birth-day, not being known, could not be mentioned. I sat up till midnight was past, and the day, of a new year, a very awful day, began. I prayed to God, who had [safely brought me to the beginning of another year], but could not perfectly recollect the prayer, and supplied it. Such desertions of memory I have always had.

When I rose on the 18th, I think I prayed again, then walked with my friend into his grounds. When I came back, after some time passed in the library, finding myself oppressed by sleepiness, I retired to my chamber, where by lying down, and a short imperfect slumber, I was refreshed, and prayed as the night before.

I then dined, and trifled in the parlour and library, and was freed from a scruple about Horace. At last I went to bed, having first composed a prayer.

19, Sunday. I went to church, and attended the service. I found at church a time to use my prayer, O Lord, have mercy—.

July 30.

ALMIGHTY God, Creator and Governor of the world, who sendest sickness and restorest health, enable me to consider, with a just sense of thy mercy, the deliverance which Thou hast lately granted me, and assist by thy blessing, as is best for me, the means which I shall use for the cure of the disease with which I am now afflicted. Increase my patience, teach me submission to thy will, and so rule my thoughts and direct my actions, that I may be finally

received to everlasting happiness, through Jesus Christ our Lord. Amen.

On the Study of Religion.

ALMIGHTY GOD, our heavenly Father, without whose help labour is useless, without whose light search is vain, invigorate my studies, and direct my enquiries, that I may, by due diligence and right discernment, establish myself and others in thy Holy Faith. Take not, O Lord, thy Holy Spirit from me; let not evil thoughts have dominion in my mind. Let me not linger in ignorance, but enlighten and support me, for the sake of Jesus Christ our Lord. Amen.

O LORD GOD, in whose hand are the wills and affections of men, kindle in my mind holy desires, and repress sinful and corrupt imaginations; enable me to love thy commandments, and to desire thy promises; let me, by thy protection and influence, so pass through things temporal, as finally not to lose the things eternal; and among the hopes and fears, the pleasures and sorrows, the dangers and deliverances, and all the changes of this life, let my heart be surely fixed, by the help of thy Holy Spirit, on the everlasting fruition of thy presence, where true joys are to be found. Grant, O Lord, these petitions. Forgive, O merciful Lord, whatever I have done contrary to thy laws. Give me such a sense of my wickedness as may produce true contrition and effectual repentance, so that when I shall be called into another state, I may

be received among the sinners to whom sorrow and reformation have obtained pardon, for Jesus Christ's sake. Amen.

ALMIGHTY and most merciful Father, whose clemency I now presume to implore, after a long life of carelessness and wickedness, have mercy upon me. I have committed many trespasses; I have neglected many duties. I have done what Thou hast forbidden, and left undone what Thou hast commanded. Forgive, merciful Lord, my sins, negligences, and ignorances, and enable me, by thy Holy Spirit, to amend my life, according to thy Holy Word, for Jesus Christ's sake. Amen.

O MERCIFUL GOD, full of compassion, long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; make me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance so burdensome and painful, that I may flee to Thee with a troubled spirit and a contrite heart; and, O merciful Lord, visit, comfort, and relieve me; cast me not out from thy presence, and take not thy Holy Spirit from me, but excite in me true repentance; give me in this world knowledge of thy truth, and confidence in thy mercy, and in the world to come, life everlasting, for the sake of our Lord and Saviour, thy Son Jesus Christ. Amen.

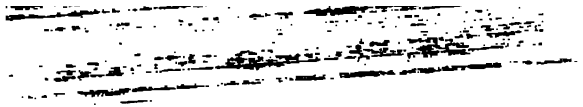
Ejaculation.

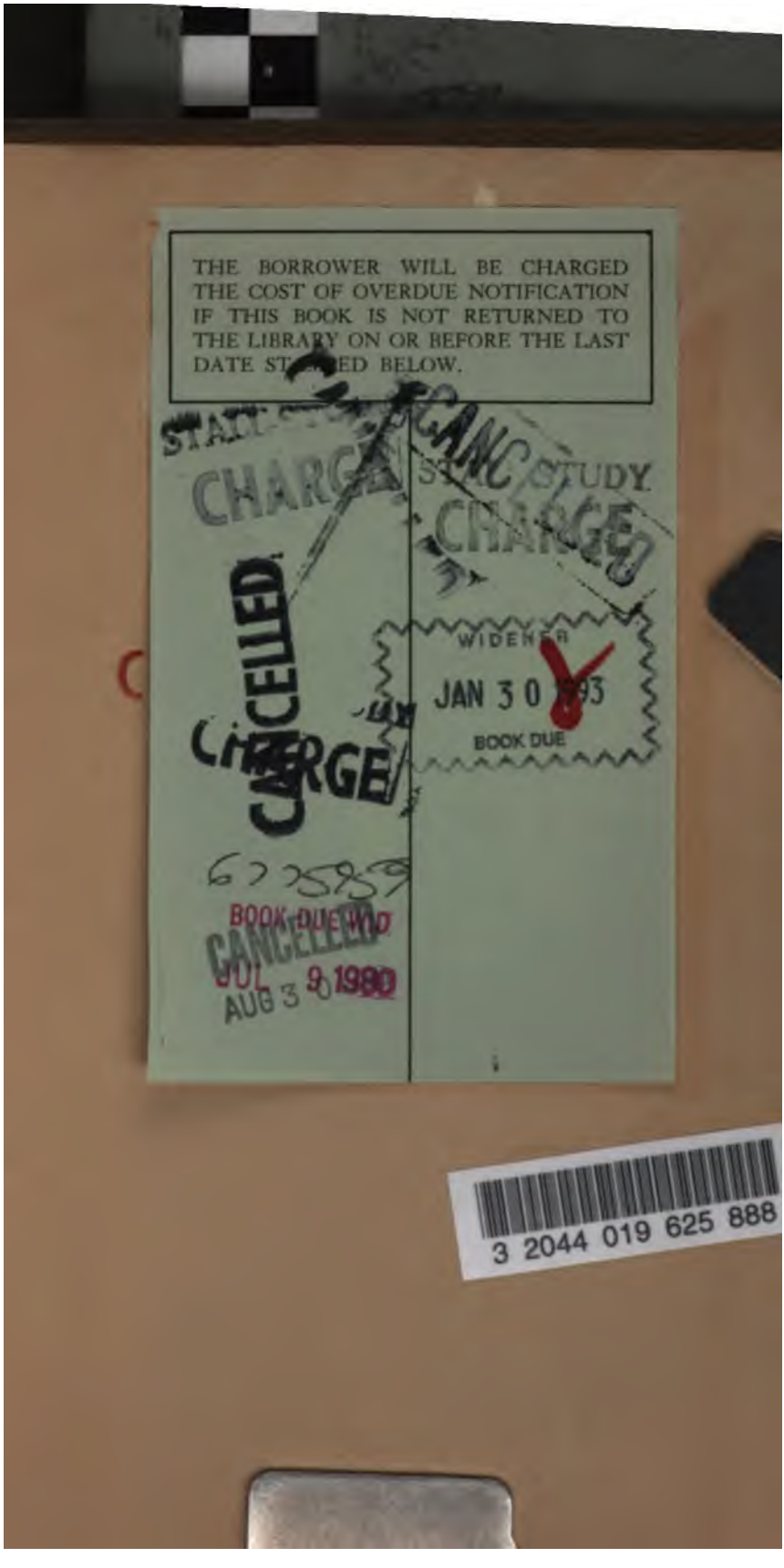
Imploring Diligence.

O GOD, make me to remember that *the night cometh when no man can work.*

END OF THE NINTH VOLUME.

LONDON:
PRINTED BY S. AND R. BENTLEY, DORSET-STREET.




THE BORROWER WILL BE CHARGED THE COST OF OVERDUE NOTIFICATION IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW.
CHARGED
CANCELLED
WIDENER
JAN 30 1993
BOOK DUE
BOOK DUE WID
CANCELLED
JUL 9 1990
AUG 3 0
3 2044 019 625 888